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College Number

ACCOUNTS OF THE COMMENCEMENTS

A STUDENT IN GERMANY

ADVANCING SCHOLARSHIP AND THE DISCIPLES

THE VISITOR AT THE COLLEGES

A POINT OF HONOR—Editorial

REV. FREDERICK D. POWER

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The advertisement is framed by a double-line border. Inside, a background of vertical lines is overlaid with a circular pattern of dots. Four hands, each wearing a dark suit sleeve and a white shirt cuff, point their index fingers toward a central circle. The central circle contains the text "Bethany Graded Lessons".

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Labor Sunday September 3

To the Protestant Ministers and Church of America.

The Social Service Commission of the Federal Council of the Churches of Christ in America hereby request the ministers and churches to prepare for the appropriate observance of "Labor Sunday," September 3.

It is suggested that the secretaries of local associations of ministers in each city and town communicate this request to their constituencies, with the hope that the observance may be universal. Such local secretaries are invited to communicate at once with the secretary of the Federal Council Commission, who will send them literature, both for their own guidance and for distribution among the ministers of their localities.

A leaflet of "Suggestions for Labor Sunday" and programs suitable for either a Sunday morning service or a union evening service will be sent by the commission upon application.

An immediate response is urged upon the part of all the Protestant ministers of America.

FRANK MASON NORTH, Chairman.
Clarendon Bldg., New York City.

Lake Geneva Conference

The popular summer sessions of the Y. M. C. A. Institute and Training School held during July at Lake Geneva open June 23 and bid fair to be the best and largest in the history of the twenty-two years at the lake.

The faculty for the month will number more than seventy-five men, each a specialist in his own line of work. Prof. Walter Rauschenbusch, Ph. D., of Rochester, George L. Robinson, Ph. D., D. D., of McCormick, Dr. Robert W. Rogers of Drew Seminary, Dr. Fiske of Oberlin, Dr. W. S. Hall of Northwestern and Dr. Rayercroft of the University of Chicago, and many other eminent lecturers, even Corsan the Swimmer is among the number who will be there. The Summer session no doubt will number three hundred or more men. It is hoped that this year's school will make a large contribution to the associational brotherhood and to the religious advancement of this country and the world.

The Fourth of July will be celebrated appropriately with athletic and aquatic sports in the afternoon and patriotic speeches and illuminated stunts in the evening. Commencement and class day exercises for both sessions will take place at Lake Geneva the 26th of July.

New York City Mission Notes

The Quarterly Convention of the Auxiliaries to the C. W. B. M. was held at the Third Church, Brooklyn, June 13. The convention was honored by the presence of Mrs. DeWitt Knox, secretary of the National Foreign Missionary Jubilee. Mrs. Knox gave a most interesting and helpful address on "The Inspiration of our Jubilee."

The evening service was given to the work of the Disciples Missionary Union. Short helpful talks were given by a representative from each church, on the work of the organization, followed with an address by Joseph Keevil on "Our Progress."

The record of our mission work for the past year show: added to the mission churches 59—by confession and baptism 33, by letter 13, by statement 12. A total membership in the five mission churches of 441. In the Bible-school 563. For current expenses \$1,753.09; for missions \$304.05. A total of \$4,051.68, or nearly \$10 per member.

While the work of the past year has been of interest and profit, we believe a greater and better work will be done the coming year. One of the real pleasures of the work is the

present delightful co-operation of the pastors and churches in the work. They are interested and find pleasure in making the work possible. We may be weak in numbers and financial resources in this great metropolitan city, but we are making progress in the interest of the kingdom.

An exceedingly profitable evening was spent June 9 at a dinner of the Men and Religion Forward Movement at the Hotel Astor. Mr. James G. Cannon presiding, the following stirring after-dinner addresses were made. "The Boy," Mr. Warren L. Bunger, Dayton, O.; "The Bible," Elmore Harris, D. D., Toronto, Can.; "Evangelism," Mr. Hubert Carleton, Boston, Mass.; "Missions," Mr. W. B. Millar, New York; "Social Service," Rev. Charles Stelzle, New York; "To Church Life," Rev. Wm. T. Manning, D. D.; "To Civic Life," Mr. Raymond B. Fosdick; "To the World," Mr. Robert E. Speer.

JOSEPH KEEVIL, Supt. of City Missions.

Subscribers Wants

Readers of the Christian Century find its columns valuable for advertising their wants or wares. The charge is one cent for each word, with a minimum of thirty cents for each insertion. Cash must accompany the order to save bookkeeping.

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1798 Transylvania University 1911

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Next session begins Sept. 12. Columbia, Mo

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

A Point of Honor

Commencement ought to mean for the graduate the entrance upon a new stage of life, a new way of conceiving life. He passes now from the stage of law to that of grace, from obedience to "Thou shalt," to responsiveness to "Thou oughtest." He goes from the feeling of necessity to the sense of responsibility; from the matter of course acceptance of things as he happens to possess them to a serious recognition of the way they came to be his.

There are dispensations in individual experience as well as in racial history. Society has moved through the paternal and legal dispensations to the dispensation of freedom. And each soul passes through these stages recapitulating the epochs of the race.

Childhood is the paternal dispensation of the soul. It is the stage of dependence, of innocence, of irresponsibility. Everything is done for the child. Nothing is exacted from him. Play is his business. He is made to feel as little as possible the restraints and goads of duty. Love and joy are the atmosphere of this dispensation.

In youth the soul has passed into the dispensation of law. The impulses are put under check and control. The imagination, which, in childhood, ranged capriciously without let or hindrance, is now tied down by parent and teacher to real things. Home and school seem to youth's mind to symbolize restraint, restriction of liberty, against which aggressive protest is incessantly made.

Graduation from high school or college marks the soul's passage from the dispensation of law to the dispensation of free action. Paternalistic and scholastic restraints are removed. The soul now chooses its own course, projects its own plans, puts forth its own initiative, bears its own responsibilities.

Commencement is thus the initiatory ceremony into the mysteries of freedom. It marks the real birthday of a man or woman.

The most searching question for the graduate,—this initiate into the freemasonry of mankind,—is whether he shall conceive his new life in terms of self or in terms of service. Shall he regard his liberty as his chance to "get even" with the universe for his years of restraint and tutelage, and forthwith set to work to exploit the world with those tools which long discipline has sharpened and tempered? Or shall he consecrate his talents and himself to the high task of making a better world for others?

No doubt an education may be capitalized for selfish purposes. The educated man is abler to accomplish his own aggrandizement at the expense of others than his uneducated brother. And the sorry commentary must be written that culture has by no means proved always to adorn a noble soul.

There are, no doubt, graduates who think of their educational equipment in selfish terms. Their motto is, The world owes me a living: it owes me wealth or ease or honors, and I shall claim my right to the limit.

However true it may be as a social principle that the world owes each individual a living, it is a vicious principle when the individual asserts it for himself. Any man who comes to the world with such a claim will surely prove a bane upon society, and will cheat himself out of life's most precious goods.

The great soul, the true man, does not assert any such claim for himself, though he may assert it on behalf of others. He knows the demoralizing effect upon himself of yielding to the suggestion that society owes him anything. There is no power of recovery in such a claim. There is no dynamic in it. It spells moral defeat when any soul asserts it.

The motto of power for the graduate and for every soul is: I owe the world my life! This was Paul's great word. "I am debtor," he said. The sense of debtorship was the root out of

which his missionary passion grew. It was the dynamic of all his multifarious activities on behalf of others. His question was not that stupid one of Peter's: We have left all and followed Thee, what shall we have therefore? but, Lord, what wilt Thou have me to do?

* * *

And this is the burden of our Commencement messages today. Our teachers are striving to create the Pauline conscience in us, to make the graduate see that he is under special obligations to serve the community, to be a home maker, a church worker, an active citizen, a promoter of all good causes in the community and in the State.

This is a new note in education. It signifies the final democratization of culture. In former times education was for the few. It was a class pursuit, a class privilege. It gave an aristocratic rank to its possessors. It was not regarded as inconsistent that culture and *hauteur* should dwell together in the same soul. Education was a means of escaping the hard service of the world. One need not soil his hands if he had knowledge.

Occasionally some cultivated soul would break through its caste and in spite of its culture embark upon an enterprise of service to the poor, the sick, the oppressed. But this attitude was one of patronage. Such service was a sort of adventure. It relieved the ennui of life or diverted the soul from grief or disappointment.

Today the graduate is being taught to serve not in spite of his education, but because of it. The very possession of culture lays the graduate under an obligation to serve unselfishly which the uncultivated cannot in the nature of the case feel.

"Noblesse oblige" is the device being graven on the conscience of each graduate. It is being shown the graduate that he enters into harvests upon which he bestowed no labor. The whole educational process, conducted by parent and teacher, which at the time seemed to the youth a restriction of his liberty, he now sees as the liberator of his intelligence.

And if he has any moral sensitiveness, the thought of what parents and teachers and philanthropists and scholars and the State itself have done that he might go forth equipped for life will organize itself in his mind in the form of a great debt which only a life of unselfish service can discharge.

Once get this point of honor fairly raised in the graduate's soul and the curve of his character will inevitably be determined by it. The sentiment of honor is a very penetrating thing. No soul can be comfortable in accepting life selfishly when it is once perceived how intimately its honor is involved.

* * *

The dispensation of freedom then, is the dispensation of grace. Here at last the soul realizes that all of life is a free gift to him, that he earns nothing and can claim nothing.

The graduate looks out into nature and beholds her ministering to him in air and water, in fuel and food.

He looks back into history and sees men building a civilization through painful milleniums—for him.

He looks out into the industrial order and sees men making his shoes, his clothes, his foods, his house, his books, his paintings, his church—ten thousand hands are working—for him.

And he sees all this put into his lap before he has proved himself worthy of it, before he has shown that he deserved an infinitesimal fraction of it.

And then, if he has any imagination at all, he will perceive just the sort of a universe he has come into—a universe of grace, a universe that puts itself at his disposal because it trusts him to do the noble thing.

And if there be any moral chivalry in him, if there be any resiliency of the soul, he will accept his life as an affair of honor and fling himself into it with unconquerable moral passion.

Social Survey

Popular Election of Senators

In response to the repeated demand of the people for a constitutional amendment providing for popular election of United States senators, the senate has at last passed a bill with this provision by a vote of 64 to 24. The vote was a comfortable margin over the majority of two-thirds necessary for such an amendment, and in addition it is fairly representative of the attitude of the country in this matter. Strangely enough, the order of procedure on this amendment was reversed from the usual order. The sentiment that resulted in the passage of the amendment has been growing for the past twenty-five years, and in that time, legislatures in more than two-thirds of the states have declared themselves in favor of the change, and have urged their representatives to further the movement. Those resolutions are not of legal value in the passage of the present amendment, but they indicate the attitude of the people in those states, and give rise to the conjecture that action endorsing the amendment will be promptly given in the required number of states. The bill as passed by the senate is not in the exact form in which it was sent up from the lower house. An amendment to the bill was made which leaves to congress the control of the times, places, and manner of holding popular elections of senators. Two senators are to be elected from each state by the voters of each state respectively who have the qualifications to vote for members of the lower house of the state legislatures. The addition of this amendment will make a conference with the house of representatives necessary. Should it be approved by the lower house, the president will undoubtedly sign it, and it will become a law as soon as the states ratify it.

Census Report for England and Wales

The publication of the British census report for 1911 has excited considerable comment. Many interesting figures are given, some of which will correct popular misconceptions concerning the British people. According to this census, the population of England and Wales is 36,075,269. In 1901 there were 32,527,843 people in the same district. This represents an increase of 10.91 per cent. The increase in the preceding decade was 12.5 per cent; in the decade from 1881 to 1901, 11.7 per cent; and from 1871 to 1881, 14 per cent. This is a creditable showing and does not compare unfavorably with the corresponding figures for our own country. Of course the per cent of increase in the United States was about 21 for the last decade, but that is not the whole story. Exact figures as to the proportion of increase by immigration and by births in the United States are not at hand, but immigration furnished a large percentage of our increase. In England and Wales the reverse is true. It is computed that the actual increase by births is about 15 per cent, but that this was greatly reduced by emigration to other countries. Thus it may be seen that the actual natural increase in these countries does not widely differ. The average density of England and Wales is 618 to the square mile, while in the United States it is only thirty-one. The most densely populated state, Rhode Island, has only 508 to the square mile. This growth in England is of quite recent origin. In 1801 her population was only one-fourth of what it is now, and from the fourteenth to the sixteenth centuries it remained practically stationary at about 2,500,000 people.

A Rebuke to Race Prejudice

Admirers of President Taft's so-called judicial poise were treated to a rude shock recently when the president burst out in righteous indignation against Col. Joseph Garrard, commander at Fort Myer, Va., for discriminating against a Jewish candidate for promotion. The young man in question, Private Bloom, unable to secure appointment to West Point in President Roosevelt's administration, was advised by Mr. Roosevelt to go into the ranks and work his way up. This advice the young man followed, and is said to have made a creditable record. He recently took examinations for promotion, but because of his Jewish descent, failed to receive an endorsement for promotion by Garrard, the officer in command of his division. Colonel Garrard admits, "The young man is undoubtedly honest and upright, ambitious and probably deserving," but declares that, "the presence of the applicant's family at a military post would be subversive of discipline and their probable treatment a source of mortification to them and frequent cause of trouble to commanding officers." Under our

eyes, it would seem, an aristocracy has developed with indelible lines of caste. In anticipation of the peace era, the army appears to be perpetuating itself by metamorphosis into a social organization supported by the government. But President Taft, in his official capacity as commander-in-chief of the army and navy, has set himself firmly against such an order of development. In his letter to the secretary of war, he says, "It is difficult for me to read the endorsement of Colonel Garrard . . . with patience and without condemnatory words. . . . The statements made by Colonel Garrard are not true with reference to the standing that Jews have in this country. . . ." Mr. Taft denounces the action as narrow. But it has some foundation on fact. Unfortunately, many people entertain these narrow prejudices with Colonel Garrard, though we do not believe this so generally true as the colonel indicates. To say the least, it is not a flattering commentary on our social institutions, and the swift rebuke of the President will receive many seconds throughout the country.

Threatened International Strike

An international strike of trans-Atlantic seamen recently threatened to tie up international commerce, but danger now appears to have dissolved to a large extent. On June 14, at London, Glasgow, Liverpool, Cardiff, Bristol, Southampton; and at many Belgian and Dutch ports, the strike among the seamen was declared against the Atlantic lines. A strong effort was made to enlist all the seamen at each port in the walkout, but this was not successful. The declaration came on the date of the sailing of the big White Star liner Olympic in its maiden trip across the Atlantic, and an especial effort was made to tie it up, but it got away on schedule time. In its case, as in the case of several other vessels about to sail, a satisfactory settlement was reached between the company and the seamen. In Amsterdam, the situation was more serious for a while. Crews of three vessels of the Royal Line refused to go on board and were dismissed and other crews were signed to replace them. Had there been trouble in securing them, hundreds of Chinese seamen were ready to act as strike breakers. Fortunately, this strike cannot easily spread to the United States. The laws of this country and the contracts of the men are such as to prevent it. Seamen are obliged to take the vessels back to the port from which they came. It is comforting to know that there is at least one form of labor trouble from which this country is practically immune.

Trade With Our Colonies

Taking the official report on trade for the first ten months of the fiscal year, as a basis, the indications are that trade between the United States and its non-contiguous possessions will reach a total of \$202,000,000 for the year. In seven years this trade has increased more than \$100,000,000. Imports constitute slightly more than half of this trade, but exports show a considerably larger percentage of increase. In 1903, the earliest year in which records are available, exports to the territories—Alaska, Porto Rico, Hawaii, and the Philippines—aggregated \$36,000,000. Last year they aggregated \$83,000,000, and this year the total will probably reach \$96,000,000. That will make a total increase since 1903 of 170 per cent. Imports from the territories aggregated \$59,000,000 in 1903, and \$108,000,000 in 1910. Indications are that they will aggregate only \$107,000,000 for 1911, but the increase for the seven years is 80 per cent. The greatest gain in outward shipments was made with Porto Rico. For the ten months exports have been made to that island at the rate of \$35,000,000 per annum as compared with actual exports of \$27,000,000 value in 1910, and \$7,000,000 in 1903. Hawaii ranks first in the value of imports into this country, though the figures for the fiscal year were considerably below these for the year 1910. Shipments have been made at the rate of \$40,000,000 per year as compared with \$46,000,000 for the year ending 1910 and \$26,000,000 for the year ending 1903.

Religious Conditions in Ireland

Irish Catholics, encouraged by Pope Pius X, will make new efforts so to adjust political conditions in Ireland that losses in Catholic Church membership and population may be stopped. It is claimed by them that new laws, the adoption of which they hope for soon, will change the situation, and even lead to increase in population and church strength. Census figures just made public show a loss of 76,824 in Ireland's population in ten years, the lowest, however, of any decade since 1841-51. The figures for respective large religious bodies are: Catholics, 3,258,000; Episcopalians, 575,000; Presbyterians, 439,000; Methodists, 61,000, and others, 57,000. The Catholic loss was 2.1 per cent; the Anglican, 1; the Presbyterian, 0.8, and the Methodist, 0.3. Leinster alone of all the provinces increased in population. The largest losses were in Connaught and Munster.

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

Universalist

One Ministerial Advantage.

There is not much to be gained by emphasizing the disadvantages of the minister's life. Of course, young men who think they are called to preach the gospel ought to know something of the hard work and the bitter disappointments which they must meet. The people to whom the gospel is preached ought to have some appreciation of what the man who preaches to them has to bear. But the opportunities of the minister are many and these the minister should understand and prize. Parents who worry about the future of their boy who has decided to enter the ministry should read this from the *Universalist Leader*:

Of course the minister's salary is too small in many if not most instances; of course there are difficulties in the way of providing for old age, and in securing the proper equipment for work, but there is something to be said on the other side. In no other profession can a man step at once from the preparatory school into a living salary; it may not be a big salary, but if the young minister is worth anything there is "a living" awaiting him at the very door of the seminary. If he is not worth anything he will probably get exactly what he is worth! If the young minister is efficient—and that is a great word—if the young minister is efficient it will not be long before he is getting more than a bare living. Still he may never get such an income as the successful lawyer or physician, but the chances are that he will get as large an income as the lawyer or physician of his caliber! And he will have, at once, in social standing and opportunity to serve the position to which the others may never attain. And he must figure the advantage of those early years which, while lean years, are not the starving years of those who seek entrance to the other professions. He comes out of the seminary in debt, but the others are more apt to come out of the first decade of practice still deeper in debt. We believe that the pay of the minister today is inadequate, but at the same time we are disposed to recognize the fact that few men suffer less for what may be termed the actual necessities of a happy and useful life. Get your boy into the ministry if he is called that way, and don't worry about his support; he can command there, as in any other field, exactly what he is worth.

Presbyterian

Christ or the Church?

"Do these people really desire that the kingdom of God make progress in the world, or is their world that of an organization which does not touch many of the most vital interests of religion?" This is the kind of question that is being turned loose in more than one community in this country. It prompts *The Presbyterian Advance* to say:

We unite with *The Congregationalist* in the wish that we could know just how much vital energy on the part of men and women throughout this land is expended just to keep up a church organization, and we pass on a question it recently asked: "Is all the work done now by the isolated units (separate churches) really contributing to the kingdom of God?" It must be confessed that it looks very much as if the supreme purpose of many congregations, as seems to be the only purpose of many individuals, is just to keep alive. But why should a church live unless it lives for something? And why should we strain so to "keep up the church" unless the church is kept up for the purpose for which it was called into existence by the Head of the Church. Is your work in the church for the Christ and his kingdom through the church, or is it just for the sake of keeping up a denominational organization? To your mind is the church an end in itself, or is it only, as it ought to be, a means toward an end? It is to be hoped that we are really nearing a better day when the ideal of "keeping up the church" will give way to the better ideal of serving Christ through serving our fellows.

Religion and Reform.

Zealous promoters of measures for the removal of the evils with which we are afflicted have been known to denounce the church for what they consider its failure to do its part in the work of reform. Occasionally one arises to announce that religion and progress cannot keep house together. The service of religion to social progress is often overlooked by some who are profoundly religious. *The Presbyterian Advance*, after stating its belief in every movement that promises to give a larger life to all the people, says:

But there is something else; it is religion. In the city which is said to be as bad as it was fifteen or twenty years ago there live certain families of whom we have had more or less intimate knowledge during that period of time. They were and are religious families. In those families fifteen years ago there were a number of children. The children are now grown and to the citizenship of

that city in need of reform they have added a very respectable number of honest, law-abiding, upright, useful citizens. Meantime, in the same city, there have grown up the children of other families which were and are by no means religious families, and of these children a considerable number have been added to that element of society the existence of which causes the city to feel that it is in need of reform. We do not mean to say that all the children from the religious families are to be counted among the good citizens and all the children from irreligious families among the bad citizens, but we do assert that the truly religious families have contributed very largely to the increase of the good citizenship, while the greater number of the new citizens who came from homes without religious influence have been added to the group which is the cause of the cry for reform.

Now suppose that all of the families of the city had been under true and vigorous religious influences twenty years ago, can we suppose that anybody would today assert that the need of reform is as great as it was then? What are we driving at? Why, just this: If there were only more religion in that city there would not be such great need for reform. No, we do not discount the good work of the reformers. It is needed. But we fear that sometimes the reformers do discount the good work of the churches and of the Christian families. This slow, patient, unspectacular process of Christian teaching pursued by the churches and in the homes of church members does not exhibit any very marked effect in a day or a year, but if this process were not continually going on the need of reform would soon be very much greater, though, alas! there might not be any reformers to discover the need. It is a good thing that good people walk up now and then and put forth vigorous effort to make bad things better, and it is not at all remarkable that in their enthusiasm and zeal some of them cannot understand why all church members do not get equally enthusiastic and zealous, or that they hastily declare that the churches are not doing any good; but the truth of the matter is that the most powerful influence against evil and for good that the world knows anything about comes through the patient, persistent teaching and training of church and school and Christian home. If all were a good deal more zealous in making people truly religious there would not be such great need for spasmodic bursts of zeal in behalf of reform.

Unitarian

The Minister's Training.

It is difficult for the average man to accept the new at its full value without underestimating the importance of the old. We can examine but one thing at a time and if that thing happens to please us, we are ready to say it is the most important thing we ever saw. New methods of ministerial training may so absorb our attention as to cause forgetfulness of the good in the old. Wisdom was not born with us. On the way in which ministers are prepared for their work *The Christian Register* remarks:

In the training of ministers many traditional things once highly prized are passing. New things are coming in, and the effort is being made everywhere to bring the ministry of religion closer to the common life of the people. But it is quite as easy to make mistakes which are fatal to usefulness as to turn out men who are unfit for their new tasks because of the antiquated methods which they retain. The ministry was never closer to the common life of the people than it was one hundred to one hundred and fifty years ago. In those days the ministers were not prepared for their work by special studies in social science. They got close to the people because they were of the people, loved the people, and associated with them on equal terms every day in the week. When a man has been thoroughly trained in heart, conscience, and intellect, so that he has become a magnanimous thinker and a broad-minded spectator of human affairs, wholesome contact with the people will quickly supply him with the social data that he needs for his work.

Fads from the East.

There are some people who see nothing good in what is foreign. There are others who think they must go abroad to find wisdom. The latter are the easy victims of crooks of various kinds. *The Christian Register* states in the following paragraph what most sensible people in this country have learned thoroughly:

Ever since the Parliament of Religions was held in Chicago peripatetic Swamis, Yogis, adepts, and philosophers, mostly Hindus, have visited this country and reaped a rich harvest of money at the expense of sentimental devotees. Some of these men worked publicly and some in secret. There were a few men of noble presence and high character. There were many more who were of the kind so adequately described in the second epistle to Timothy: "For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth." A reputable native of Bombay told the writer some years ago that many of these persons, because they lost caste by coming here, changed their names and could not be identified in their own country. The Americans, hard-headed as they are, love that which is occult and mysterious, and to these men professing to hold the keys of the unseen palace of truth have given a welcome and access to their homes, a hospitality which many are now learning to regret. In Cambridge, Mass., the worst part of the exposure relates to the way in which the wily Oriental got access to the treasure chests of innocent women.

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The Patriotism of the Kingdom

"Patriotism is the last refuge of a scoundrel," said Dr. Johnson. There is justification for the remark. The cloak of patriotism has covered many kinds of wickedness. The land-grabber skillfully conceals his real motive and enlists the support of patriotic feeling in behalf of his greed. The grafter shouts the praises of the republic while he steals from the pockets of the citizens. Ignorance, narrowness, and bigotry have all drafted patriotism into their service. But the misuse of a sentiment is not a good reason for doubting its nobility. Love of country has been and is one of the noblest passions, and he who has no country for which he is willing to sacrifice is less than a man.

Religion, too, has been the refuge of scoundrels. They have sought its sanctions for their schemes of exploitation. The "wars of the Lord" have too often been the wars of the devil. The privileged classes have said to the dispossessed, "You are waging war against the throne and monarchy of heaven when you denounce us for keeping you under our authority and in poverty. We are the Lord's appointed guardians of the earth and are entitled to use others for our purposes." Talk like this has ceased to awe anybody. We have read our Bibles enough to know that God is not on the side of injustice. They are defying the authority of God who wrong their fellow men.

The patriotism of the kingdom is based upon knowledge. The mob does not rule where the principles of universal justice have been formulated in the habits and customs of the people. Opposition to everything that is foreign gives way when knowledge enters. The patriotism of the kingdom unites men in opposition to what is false and degrading. The true patriot is aroused by acts of injustice, whether the sufferers be members of his own race or citizens of his own country, or men of other races and countries. Lying, stealing, and oppression are sins which do not become virtues when they add to the wealth of our country at the expense of China, Mexico, or a country of South America. The patriotism of the kingdom is ethical, and therefore it discards tribal standards of right and wrong.

The kingdoms of this world have been agents in the building of the kingdom of heaven. The brutal monarchies of the ancient world broke down barriers of race and religion which kept men apart. We feel more kindly toward these despotisms when we remember the crimes committed to gratify race pride and to satisfy the demands of tribal gods. The prophets of Israel came forward with their visions of universal religion at a time when the thought of universal political dominion was filling the minds of men. Paul was protected by the power of Rome from mobs of Jews and of Gentiles. As governments become more responsive to the needs of the people and cease to represent the desires of a few, they will become still more important factors in the progress of the universal kingdom of righteousness.

To be a citizen of the world one must be a citizen of some particular country. The man who has no ties of homeland has nothing to give to the world. The contempt which the average American citizen feels for certain persons who are ashamed of their American

citizenship and who hasten to renounce their allegiance to the government of the United States and to enroll themselves as subjects of some foreign potentate, is evidence that genuine patriotism still lives in America. We ought to despise no man simply because he ceases to be an American citizen. But there is something wrong with those who are ashamed of the country that has made them what they are. We could count ourselves fortunate in being rid of them if we were not citizens of the kingdom of heaven and therefore interested in the welfare of the countries with which these renegade Americans have become identified.

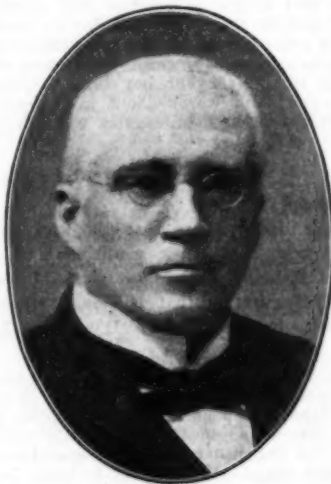
The day on which we celebrate our national independence may profitably be used to increase our respect for all the peoples of the earth. The style of oratory demanded for the Fourth of July has changed. We are not anxious to rebuke the wickedness of King George III, and we utter malicious jibes about the speaker who tries to awaken in us feelings of anger against England. The truly patriotic demand that we take account of our efforts that we may know how well we are doing our share of the world's work. The nation that glories, let it glory in the fact that it is promoting peace and good-will among men, that its influence is on the side of justice and never on the side of those who prey upon the weak. [Midweek Service, July 2.—Dan. 2:36-45; Isa. 9:6, 7; Matt. 28:18-20; Rom. 9:1-5; I Cor. 15:24-28; Rev. 11:15.] S. J.

F. D. Power

When David learned of the untimely end of Abner's life in the gates of Hebron, he said to his people, "Know ye not that a prince and a mighty man is fallen in Israel this day?"

Such was the thought of all who had known Frederick D. Power, when the news of his death was reported from Washington last week. For no one in the ranks of the Disciples has come nearer the stature and esteem of a great man than he.

He came of Virginia stock, and was a noble embodiment of the fine ideals of the Old Dominion. The instant impression made on



all who met him was that of a gentleman of the rare type for which the South has been famous. There were combined in him the high qualities of dignity, courtesy, genial good humor and personal integrity rarely found in any man.

He prepared for his work as a minister at Bethany College in the days when it was the foremost, in fact almost the only, college of the Disciples, and throughout his life he loved the town, the school and the men who shared with him the privileges of its instructions. Again and again he was called back to deliver addresses at Bethany and he always responded with the feeling that to be "on performance" again in the familiar halls was the chief honor and satisfaction of his life.

As a convention figure he was always notable. It was felt by the men and women who had long known him through the medium of the religious press, that a convention trip was worth the making if Dr. Power was to speak, and he never fell below the high standard of effective and inspiring utterance. His addresses were always prepared with a sense of the responsibility they imposed. Many of them were mastered even to their verbal form, and flowed forth in a convincing and delightful volume such as only a voice and presence like his could make effective. Nor was it on our own platforms alone that his power was felt. From the first he was a trustee of the United Society of Christian Endeavor, and many other interdenominational interests called him to a voice in their counsels and on their programs. And he always spoke with dig-

nity and eloquence, sustaining nobly the credit of the people he loved.

For many years Dr. Power wrote regularly for our papers. Few writers among us have ever wielded a more facile or charming pen. His letters from abroad were classic. His comments on matters connected with the brotherhood were pertinent, genial and admonitory. Perhaps the finest single piece of writing he ever did was his beautiful notice of his brother's death. That and one or two of his Bethany letters will not be forgotten by those who read them.

Frederick Power was many sided in his interests. He spent his life in the pastorate of the Vermont Ave. Church, of Washington. As the years crept on his people got into the habit of celebrating the recurring anniversaries, until Mrs. Power protested that it was too heavy a reflection on her to talk so much about the long years of her husband's ministry there.

No pastorate in the history of the Disciples has been more significant for permanence, happy relations and conspicuous efficiency. The fact most noted in Dr. Power's long ministry in Washington was his pastoral relation to President Garfield. Yet this was but an incident, albeit an important one, in a long and crowded career.

One of the lighter, yet effective bits of work done by Dr. Power was the preparation of the courses on the history of the Disciples, which he edited, and in large measure wrote, for the Bethany Christian Endeavor Reading Courses, projected and managed by Dr. J. Z. Tyler. In connection with this course he wrote the text book on "The Pioneers."

Through all the commotions and disturbances that have marked the intellectual and theological history of the Disciples in recent years Dr. Power kept a quiet and confident spirit. He deeply regretted the down grade tendencies that marked the course of some of our journalism, and at last made his protest effective by withdrawing his writings from the paper for which he had written for a quarter of a century. He felt that it no longer spoke for him and for the open-minded and forward-moving section of the brotherhood, yet he maintained his genial friendliness with all the great family of his brethren. He loved them all, and bore them on his heart.

It is hard to believe that Fred Power, as we affectionately called him, has gone out from our assemblies. We have no one to take his place. In the conventions we shall miss him. In the Bethany reunions his familiar presence and voice will be awaited in vain. To the large company of public men who have sat under his ministry in Washington something will be missing in the worship. But the memory of his wholesome, friendly, eloquent and devoted personality is a permanent asset of the Disciples, and we may believe that he has passed out of the weakness that marked his closing months into that strength and service which are the dower of all the sons of God.

A Touch of Humor in a Solemn Situation

The past week brought interesting developments in the case of the Foreign Missionary Society and The Christian Standard. The statements issued by the Society's Executive committee and by Mr. Sarvis were published in our last issue. They were received at this office too late to permit comment. And the demands upon our space in this educational issue are such as to crowd out our interpretation of these statements this week which must, therefore, be deferred until the next issue.

The tension of the situation has been greatly relieved, and, indeed, an element of humor injected into it by The Christian Evangelist. Every one who read the statements of Mr. Sarvis and the Executive Committee knew, of course, that they sounded the knell of this particular campaign of The Standard against the Missionary Society. And, sure enough, when The Standard appeared it was holding out the olive branch to the Committee, making, as was to be expected, an angry exception of one member only.

The sorry fight was clearly over, and the Cincinnati publisher gave assurance of his purpose to be good.

But the situation became humorous when The Christian Evangelist arrived with a passionate editorial, raising its voice at times almost to a shriek, calling upon its readers to arise and speak out their allegiance to the Foreign Society and the missionaries. Our St. Louis neighbor had evidently heard from the brethren that there was a crisis on, and forthwith sprang into the arena with a frenzied shout.

Many of the friends of The Christian Evangelist had been marveling for weeks that that paper kept silent when the conflict raged. Some were seriously asking whether the managing editor's guilty

complicity with Russell Errett in one of the most disgraceful episodes of the Cincinnati publisher's long list of usurpations had so involved him that he could not now speak out.

There is no doubt that The Christian Evangelist heard from the church leaders urging the editors to join with The Christian Century in opening a channel for the expression of the long suppressed indignation of the brotherhood. The editors admit that "one or two brethren" had written, "anxiously inquiring why The Christian Evangelist is silent" in the present crisis. We are sure there were more than "one or two," for our own office received a considerable number of letters from their readers saying that they had written urging the editors to speak out bravely. One of their readers, a prominent contributor, said he told The Christian Evangelist that "silence was sometimes golden but now it would be suicide."

But when the Evangelist did speak the battle was already won. No doubt this week's issue will contain the indignant and daring expressions of its readers in response to its editorial headed, "The Crisis of Today." But the editorial should have been named "The Crisis of Yesterday," for it was fully in the past tense when the commander of The Evangelist host gave the order to advance.

Nevertheless The Christian Evangelist's support is hailed with delight even if it is belated. An expression from its readers will lay up virtue against the day when The Standard repeats its long accustomed attack on our sacred interests.

However, it would be well to call The Evangelist's own attention to the wise and eloquent words with which it closes its brave appeal: "The honor of the Son of God, the advancement of his kingdom and the salvation of those for whom he died, all wait on the promptness and thoroughness with which we act."

The italics are ours.

The Peace Movement and the Churches

The sentiment in favor of arbitration with the United States is most substantial and hearty in Great Britain. The Free Church Council of England and Wales at its recent annual meeting in Bournemouth appointed its officers to prepare a memorial of appreciation to President Taft for his efforts on behalf of peace and present the memorial to him in person. Audience with the president was arranged by Dr. E. B. Sanford of the Federal Council of Churches of Christ, and the following memorial was presented in beautifully illuminated letters on parchment:

Mr. President:—On behalf of the National Council representing the whole of the Evangelical Free Churches of England and Wales, having about 10,000 separate congregations, we beg to express our profound thankfulness, not only for the most Christian proposals that you have made in favor of arbitration between the two countries, but for the cordial unanimity with which those proposals have been welcomed.

Not only have you taken a step in advance more momentous than any statesman has previously ventured to suggest, but you have had the happiness of witnessing its approval, both by the masses of the people and their leaders, more farspread and enthusiastic than any thing that has been witnessed in this generation.

We are gratified to know that these proposals are to be embodied in a permanent form, and we cannot doubt that they will have a profound effect on the relations between civilized nations.

We welcome the growing community of conviction and feeling between the United States and Great Britain which evinces their agreement in humane aspiration, progressive spirit, and moral ideals.

Holding, as they do, empire over a third of the population of the world, their agreement to withdraw all disputes from the final arbitrament of the sword must have far-reaching results.

We beg to offer you the expressions of our profound respect and congratulation and of our wish that you may long be spared to exert your personal influence on behalf of all that will help to further the upward progress of mankind.

June, 1911.

REV. CHARLES BROWN, President.

REV. F. B. MEYER, Secretary.

SIR J. COMPTON RICHETT, Treasurer.

And now comes the Federal Council of Churches of Christ in America proposing that Sunday, July 2 be consecrated to the publishing of the gospel of peace. The Council addresses its communication as follows:

TO THE PASTORS AND MINISTERS OF THE CHURCHES ASSOCIATED TOGETHER IN THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

The Executive Committee at its meeting held at the Assembly Room of the Bible House, on Wednesday, June 14, authorized the sending out of a call to consider on Sunday, July 2, questions of International Arbitration and Peace.

The fact that this Sunday is so close to the national holiday, July 4, makes it especially fitting that such themes should have the attention of the pulpits of this country on that day.

The immediate occurrence of the coronation of the king of England brings to the front the mutual relations of these two nations. It is a happy fact that the National Council of the Evangelical Free Churches of England and Wales has sent a committee to present in person to the president of the United States an expression of their gratification of his proposal that there should be a treaty of arbitration between these two great nations. In their communication to the president they say: "We are gratified to know that these proposals are to be embodied in a permanent form and we cannot doubt that they will have a profound effect on the relations between civilized nations."

The Federal Council urges the churches of America to meet the National Council of Churches of Great Britain and Wales in this cordial spirit.

The theme, however, is a vaster theme than that which concerns the mutual relations of even these two great nations. We would urge the consideration of referring to International Tribunals of Justice matters of difference and dispute among all the nations of the earth so that the time may come as speedily as possible when the rule of law will be observed and obeyed among all peoples as the decisions of the courts of the United States and its Supreme Court are observed in matters of nation-wide commerce that in other days would have led to internecine disorder and strife.

It is as truly the function of the gospel to minister to the establishment of law as it is the function of the law to be the servant of the gospel.

In behalf of the Executive Committee of the Federal Council of the Churches of Christ in America.

WM. H. ROBERTS.
WM. I. HAVEN.
E. B. SANFORD.

Professor Herbert Martin reinforces the Council's announcement with the earnest suggestion, in which the Council concurs, that each communion coöperating in the Federal Council shall appoint a committee whose object shall be the awakening of its own communion to a larger sense of the significance of the movements of the present day looking toward universal peace. It is planned to articulate these committees with the Federal Council through a special committee of twenty-five members consisting of one representative from each of the coöperating communions. This matter will likely be presented to the Portland Convention.

The Christian-Evangelist on Immersion and Unity

It is evident that The Christian Evangelist does not have much confidence in immersion. That paper says that if the Disciples offer their fellowship to unimmersed Christians on the basis of the practice of immersion only "this element of the church [the unimmersed] might easily come into the majority and decide that immersion is a divisive practice that ought to be discontinued in the interest of Christian union. How could that result be avoided on the principle of our congregational autonomy? That is another possible result of The Century's position which it does not seem to have thought out."

Now The Christian Century has more confidence in immersion than The Christian Evangelist. We believe that immersion is *intrinsically* appealing; that institutional coercion is not necessary to maintain the practice of immersion; that the main reason so many are prejudiced against it today is that it is made a dogma by its advocates; that if once it were freed from this dogmatic setting and given its true place in the ritual of initiation into the church of Christ its intrinsic fitness and beauty would command men—it would more than hold its own in comparison with affusion.

It is surprising to find The Christian Evangelist so insecure in its faith in the New Testament argument for immersion.

The Christian Century does not claim to be omniscient on the subject of the practice of Christian union. There are, no doubt, many points which we have not thought out. The fact that all the ranges of this theme have not been explored by our thought does not, however, deter us from committing our heart to it. It is the will of Christ that all his disciples should be one; that there should be no wall of separation between those who are members of his body. Presbyterians and Congregationalists are members of his body, members of his church, and we refuse, in obedience to Christ, to erect a human device—a formal right hand of fellowship or an enrolment book—into a barrier to divide them from us.

We favor the practice of Christian union because it is the will of Christ, not because we have "thought out" all the results of the practice. Nevertheless the particular bugaboo which our contemporary triumphantly calls us to task for overlooking is a perfectly obvious commonplace which we discussed months ago in the following words:

"It is important to recognize that the plan of practicing Christian Union concerns itself with but a small fraction of the possible members of our church. It should be distinctly understood that it is not being proposed for the sake of winning people away from

other churches by making their admittance into our congregations easy. This would be the very essence of sectarianism, yes, of sin, and to call it the practice of Christian union would be shameless hypocrisy. As our membership now stands probably not more than ten per cent are from other churches. An overwhelming proportion of our converts are by confession and baptism, as it should be. The fear that in the practice of Christian union the unimmersed would some day outnumber the immersed and by vote establish the practice of substitute forms of baptism alongside of immersion is groundless. If such a condition should develop it would show that the church was engaged more earnestly in proselytism than in evangelism. Such a church would be a parasite, living off the blood of other bodies. The operation of the moral law, not to say the spirit of Christ, will forever impel the church to grow by evangelism. But such growth means increase of immersed believers, since the church would practice nothing but immersion-baptism in receiving persons by confession.

"Moreover, the company of those who unite by letter without immersion, while it would be continually augmented by new recruits, would also be continually decreased by the immersion of those who through the preaching of the "more perfect way," desired to obey it. And if we are really so sure as we say we are that immersion is a more fitting form of baptism than any substitute for it we may safely trust the truth of the New Testament to work its way into honest hearts without our making our understanding of the matter a test of fellowship."

In further proof of our blindness to the logic of the practice of Christian union The Christian Evangelist prints the following paragraph.

This is very clear from one of the points it [The Christian Century] makes in its statement of the reasons which impel it to insist on immersion from persons applying for membership from the world, namely: "that immersion is the only form upon which divided sentiment can agree, and is therefore demanded by the exigencies of Christian union." Why is immersion "demanded by the exigencies of Christian union" on The Century's plan of union? According to its position "a congregation of Disciples striving to practice Christian union, can do nothing less in all consistency and conscience than extend its complete and hearty fellowship to such Christians" as have been received into the fellowship of other religious bodies, by any mode of baptism. It does not appear from this that immersion cuts any figure in the matter of Christian union. The Century does not seem to see the logic of its position.

We have labored over that paragraph as we used to labor over a difficult passage in Ovid. We certainly are deficient in something more than logic, for it must be confessed that we cannot even make sense out of it. The sentences do not seem to track. If the editorial writer who produced that paragraph, or any of the readers of The Christian Evangelist, will tell us what it means we will be grateful. We cannot entertain the conclusion that our contemporary is just stringing words together in lieu of clean-cut ideas.

Toward the end of its editorial The Christian Evangelist gives such a good illustration of a Disciple habit which was characterized in our opening editorial last week entitled, "Irregular but not Invalid," that we wish we could have had it in time to use as an example in the body of our article. We refer to the habit of equivocal, non-committal speech when speaking of the Christian status of our denominational neighbors. This paragraph is a classic of non-committal canniness. Quoting The Century's statement that "a church practicing Christian union would not raise the question concerning the form by which such persons (members of Pseudo-Baptist churches) were inducted into Christ's church, but would raise this question: Are such persons members of Christ's Church?" the Evangelist says:

Why should it raise that question, if membership in any other religious body is to be accepted as conclusive evidence of membership in Christ's Church? But having raised the question, which seems to us a very proper one, how does the Century seek for an answer? Not by ascertaining whether such persons have complied with the New Testament conditions of membership in Christ's Church, as one would suppose a church having no other rule of faith and practice than the New Testament would do, but simply by ascertaining the fact of membership in another religious body, whose teaching and practice on this very question we are seeking to correct in order to remove an obstacle to Christian union. In this course The Christian Century cuts the roots of our restoration movement so far as it has any relation to the union of Christians. This is not denying that such churches are churches of Christ, but if so, they are churches of Christ in error concerning matters of such importance as to have produced and perpetuated divisions in the body of Christ. We set out to practice "a more excellent way," and to give our united testimony to such way. Why, then, should we now adopt a double standard of membership, and thus nullify our testimony?

The italics are The Christian Evangelist's. Note the sentence beginning, "Not by ascertaining—" This sentence seems to imply that the unimmersed are not members of Christ's church—and yet it does not say so. Note again, "This is not denying that such churches are churches of Christ," but The Christian Evangelist will not be caught affirming that they are churches of Christ. Again, "but if so"—hypothetical, non-committal, unfrank! Why any particular words should have been italicized in that paragraph we do not see. Nobody is calling in question the sentiments found in italics. The Christian Century is no less earnestly committed to the correction of the erroneous teaching of our sister churches of Christ than is The Christian Evangelist. And it is an entire gratuity to be saying to a Disciple newspaper contemporary that if these churches are churches of Christ they are in error concerning certain important matters. This paragraph is a consummate illustration of editorial casuistry.

Why cannot we have from The Christian Evangelist a great ringing, unqualified, unequivocal statement that Presbyterians and Methodists and Congregationalists are Christians, members of the Church of Christ, baptized members of the church of Christ, and that the congregations to which they belong are churches of Christ just as truly as are our own.

Cannot Dr. J. H. Garrison, long time pleader for Christian union, himself the embodiment of the fraternal spirit, lover of all Christian souls and causes, champion among his brethren of the Federal Council of the Churches of Christ in America, which includes Presbyterian and Congregational churches on the same level of Christian status with Disciple and Baptist churches,—cannot Dr. Garrison take the editorial pen from the timid finessing hand that wrote the above paragraph and fling out such a statement as has never yet appeared in our literature; a statement wholly in the declarative mood, without indirection, without any reservation or ambiguity, without the usual qualification on account of "imperfect obedience" (a qualification which must, of course, be taken for granted not in their case only but in ours as well); a statement that will commit him and the paper he founded and the great majority if not all of his brethren plainly to the basic presupposition of our plea for unity which is that those to whom the plea is made are just as truly Christians as are we ourselves?

This, Dr. Garrison, would be a crowning word for your great editorial career. This word would be emblazoned on our banners after you are gone. It would abide in the world longer than any word you have spoken in your more than forty years of public utterance. It is the most potent asseveration yet left for you to make.

God give you grace to make it!

Editorial Table Talk

A Prejudice Broken

The item in the Drake University news notes elsewhere reporting the granting of the degree of Doctor of Divinity to Rev. Charles S. Medbury and Rev. Peter Ainslie is deserving of comment. Drake University is to be commended for breaking through the prejudice against that particular degree and conferring it upon two such worthy candidates.

Nearly twenty years ago B. B. Tyler and B. W. Johnson were thus honored. The latter declined the title and gave his reasons in the columns of one of our papers of which he was then associate editor. Much discussion of the incident followed and so considerable was the hostile sentiment against the granting of that degree that neither Drake nor any other college has since ventured to confer it.

In lieu of the proper title, our larger colleges have been accustomed to grant the inappropriate and cumbersome title of LL. D. to those ministers whom they chose to honor.

It is good to know that the spell of the foolish superstition against this particular title has been broken. Why a man whose scholarship and achievements are in the field of divinity should be honored with a degree belonging to other fields of scholarship and service it is hard to say. And more difficult of explanation is the inconsistency that has tolerated the degree of Bachelor of Divinity and balked at that of Doctor of Divinity.

Our words must not be taken as encouraging the promiscuous bestowal of this honor. By men of genuine learning such titles are held lightly. Some colleges are guilty of cheapening the higher

degrees by their free and easy and indiscriminating choice of candidates. This is to be condemned.

But where a man has attained true scholarly culture and by his culture has rendered outstanding service to mankind, it is eminently fitting that his worth should be recognized by an accredited college in the bestowal of the divinity degree. Dr. Ainslie, Dr. Medbury and Drake University will please accept our congratulations.

The Victorious Church

The world would seem to be out of joint were there no prophets to arise and tell us the church is destined to disappear from the face of the earth soon. These prophets often imagine that wisdom was born with them. History, however, unfeelingly discloses the fact that their wisdom is all borrowed. But disregarding the professional alarmists, we must reckon with many earnest souls who feel that the church is losing ground. They point to the falling off in church attendance, to the growth of unbelief and the failure of the church to meet its social responsibility. *The Universalist Leader* refuses to be frightened and it doubts that the facts are as they are so often stated by the prophets of evil. It believes the church is doing the work it ought to be doing, not perfectly, of course, and that it is a conquering church. It prints the words, "THE VICTORIOUS CHURCH," as a text and then adds:

In these days when so many are talking about the decline of the church, it is a pleasure to set up these words where all can see them, and realize that they tell the truth. There are ebbs and floods in the church as in everything which has life. There are local figures which are discouraging. We can all remember times when conditions seemed far more favorable, and in the long reach of the centuries through which the church has lived, it is possible to find any kind of figures we are looking for. Two thousand years ago Jesus stood alone in the world; today the great human forces of the world, which hand to hand encircle it, sit at his feet learning the alphabet of his great lesson of life. Few of them may be able to pronounce a single word perfectly, few perform perfectly his simplest example; like children in the kindergarten the world's people are but weaving straws and matching colors, but they are in the seats of the learners and their position is prophetic. Two thousand years ago the Teacher stood alone; at the end of the first century there were five millions in his school, at the end of ten centuries there were fifty millions. At the beginning of the nineteenth century the figures show there were sixty-eight recorded members of his school out of every thousand in this country, at the end of the century there were two hundred and twenty-six to every thousand. And during the last forty years when it has seemed to many that the cause of Christianity was declining, the gain has been tremendous, and the actual figures show the decline of those not connected in some way with the Christian Church, from twenty-seven to less than ten per cent.

The Ministry of Old Age

Is there a place in the church for the ministry of old men and old women? Of course there is. Here and there workers may be crowded out merely because their hair is gray. There are churches so lacking in insight that they must have arbitrary rules for determining the fitness of men and women to serve them. One of these rules is that no one with gray hair shall be accepted. But the majority of churches choose for their servants those who give promise of usefulness. On the ministry of the old the *United Presbyterian* says:

We should remember that a large part of the world's best work is done by those whom we call old. Indeed, there is no clearly defined boundary in age. When does one become old? We cannot answer by the calendar for some never become old. They do not yield to the lassitude that age sometimes brings on; they have something yet to do, and they are intent on doing it, and on doing it well. Many of our leading men of business are away up in the seventies; there are men held in highest place in professional life and political positions whose years have reached or passed the fourscore. They have not relaxed their vigor or bowed under the work of the years.

We are happy in having among our correspondents some who have been long in active service, and to whom we look for counsel and help. In a letter recently received, one who has entered the last quarter of a century speaks of his work and his plans. Of the latter he says it will require twelve years to complete what he now has in view. Another in his seventies tells us of his stated ministerial work, and we happen to know that the people to whom he has ministered ever since his ordination cling to him in love and grow in grace under his expositions of the Holy Word. Today we have a letter which has suggested these remarks. It is from one who is approaching his eighty-second birthday. He has long served the Lord in the eldership, and has been a blessing to his community. It is written in the peace of the blessed hope. We quote the closing sentence: "I suffer little except from weakness. I feel when writing this letter that not many more can follow it. Indeed if the Lord's time had come and I felt that my work was done, the call would be received with joy." Knowing him as we do, his words are as a blessing from one who has lived in the joy of the Lord.

The Visitor

The commencement season, which extends from the early part of May to the end of June, and includes the closing exercises of every sort of educational institution, from the kindergarten to the university, has a set of interests and attractions unknown to any other season of the year or any other activities. At first glance the name seems a misnomer. Why apply the word, "commencement," to an occasion which is really the closing of the particular educational work in which the students have been engaged, and is too often the end of all effort to attain a competent education?

The answer is twofold: In the earlier history of American colleges, and the English institutions on whose lines they were founded, the degrees were conferred, not at the close of the academic year in which the work was completed, but at the opening of the one succeeding. In this way the dates on which graduation occurred was really the "commencement" of the year's activities. This custom has now given way to the more convenient one of closing the course of study and conferring the degrees at the same time. But in a truer sense the day that sees the students leave the sheltering walls of the school or college in which they have been initiated into the serious work of education is the day of beginnings for the big adventure of life-making, an enterprise whose first steps only have been taken in the class-rooms and laboratories of the schools. Happy is the graduate who realizes that his departure from the high school or even the college is only the "commencement" of his educational career, and that the graduate courses of the universities and the still greater school of life are yet before him.

Christian College at Columbia, Mo., is one of the schools for young women which has attempted to realize as fully as possible the needs and opportunities of woman's education which the last few decades have revealed. It is not so far back that the institutions open to women were few in number and of the most limited equipment. It was not supposed that education in the formal and competent sense was intended for women at all. A little literature, a little French, a little music, a little fancy work, and something called "deportment" or "manners" were all that were deemed essential. Today all this is changed. The institutions that open their doors to young women, either exclusively or in the form of co-educational advantages, are far more numerous than those to which young men have the right of entrance. And for the most part the courses of study are equally adequate and exacting.

The commencement season at Christian College was of special interest as a "home-coming" occasion, for the former—one dares not say the "old"—students and alumnae. They were there in great numbers, some of them from the very earliest classes, and they were proud to see the expansion of the school during the last few years. Mrs. St. Clair has proved herself a most competent, gifted and gracious president, and the Disciples of Missouri and the country at large have reason to be gratified at the position achieved by the college under its present management. A new and ampler equipment is being secured, and the school is in all regards worthy of its environment at the seat of the state university.

The procession of the graduates into the handsome auditorium of the Christian church was a beautiful and inspiring sight, and the interest manifested by the friends of the college and the people of the community in the baccalaureate services and the other events of commencement week made evident the high regard in which the institution is held.

The following Sunday, June 4, found the Visitor at Fargo, N. D., after a week of commencement addresses in Nebraska, Iowa and Illinois. Fargo is the seat of the State Agricultural College, and the religious services in connection with the commencement season were held in the gymnasium and military drill room of the college at 3 o'clock on Sunday afternoon. It was an inspiring sight to see the scores of young men and women who had completed courses in agriculture, domestic science, and normal school work, and were preparing to take their places in the development of the material and educational resources of the great Northwest. These new states are keenly alive to their resources and obligations. It is far easier to secure adequate funds for state schools in the West than in the East, though the latter is supposed to be the financial seat of power.

But if the soil is the real source of wealth, it is certain that the

next generation will see a shift in popular emphasis from city to country life, and from "business," so-called, to a more substantial and rewarding occupation—agriculture. The proof of this statement is to be found in the numbers and character of the young men who are flocking to the schools where scientific agriculture is taught, and the large proportion of them who deliberately choose farming as their life work; and the number of foreign students, especially from the Orient, who are pursuing studies in agriculture in American schools, show how rapidly the world is waking to the importance of this oldest, but most neglected, vocation. The young men of China, Korea, India, Turkey, the Philippines, and South America are forming a noticeable percentage of our student groups in schools of this class.

An interesting episode occurred on the evening of the Visitor's stay in Fargo. Mr. Peterson, the pastor of the Baptist church, and a former student of the University of Chicago, invited Mr. Sapp and the members of the Christian church to a union service in the Baptist building. The Visitor spoke on the work of the Memorial Church of Christ in Chicago, the progress toward the union of the two bodies, Baptists and Disciples, and the growing spirit of unity in the universal church. The occasion was delightful. It ought to result in closer relations between Disciples and Baptists in Fargo. Such movements are significant as pointing the way to customary, and later to habitual, relations. Only the survival of the sectarian spirit on one side or the other, or both, can prevent the union of two bodies so nearly related.

* * *

At Canton, Mo., on one of the most picturesque hills overlooking the Mississippi, stands the handsome central building of Christian University. This is one of those colleges of the Disciples that in spite of limitations and poverty has for the long years of its history maintained with unflinching courage, and at great sacrifice on the part of its faculty, its testimony to the sanctions of the Christian faith and the need of a Christian education.

The small college has always played an important part in the story of American education, and it is the hope of the Visitor that it always will. Perhaps the odds against it were never greater than today. It is in danger of being ground out between the lower millstone of the public school and the upper millstone of the state university. Yet it has elements of value which no other foundation can supply. It is perhaps true that Garfield's figure of Mark Hopkins and the log has been overworked, for there are few logs on which are to be found men of the Hopkins type, yet for intimacy of relationship between instructors and students, between the students themselves, and between the students and the ideals for which the institution stands, the small college has advantages which no large institution can provide. There is a place for graduate instruction in the university, and no student ought to waste time in trying to do graduate work in a college that has no competent equipment for it. A student may well resent, either at the time, or in after years when he sees things in their true perspective, any efforts made to induce him to spend added time in the college after he had completed its baccalaureate course. But the value of the experience actually required to attain the degree of an honest and competent college no young man or woman need regret. There is a spirit of fellowship, friendship and love in the small school which is impossible in the large one, and in so far as it makes the attempt to secure men and women for its faculty who possess adequate training and Christian character, it is prepared to do for its students a work of first rank importance.

* * *

The commencement exercises at Christian University were largely attended and full of interest. The Visitor had never before been at Canton. President Johann presented diplomas to a group of young men and women of whom the faculty should be proud. Several of the men are already in the ministry, and will go on to graduate studies as they are able. Professor Robison is dean of the biblical department, and with his colleagues is doing excellent work in strengthening the courses in preparation for the ministry.

The school has received some generous gifts, notably that of Mr. Stockton of St. Louis. But much more is needed, and ought to be forthcoming from a brotherhood as resourceful as ours, and as deeply indebted as we are to the faithful and sacrificing services of the colleges. Back of every interest we have—ministerial, missionary, journalistic and educational—lies the work of instruction, of which our colleges are the chief and increasingly efficient interpreters. Money alone cannot make a great institution of any sort, least of all one of an educational character. No amount of external equipment can compensate for the lack of competent instructors

and adequate educational ideals. But where these are possessed and the money is provided, everything else is possible. Christian University ought to share in the results of an awakening of the educational conscience among the Disciples.

Later in the day the Visitor found himself in Hannibal, the newly-acquired parish of George A. Campbell. It was a hot day—one of those days that Missouri can turn out when it really tries—and the Visitor was inclined to stay in the shade. But Campbell has annexed a membership in the "Country Club" with its fine golf grounds as one of the perquisites of his new pastorate, and was anxious to show that the Scotch golf instinct functioned properly in his case. The story of that afternoon on the links cannot be told here. For the Visitor it was mostly a series of "foozles," tall grass and lost balls. But Campbell had to stand the expense, and he was in such good form himself that he was willing to overlook all the awkwardness of the rest of the "foursome." But the Visitor learned Campbell's method of capturing the men of Hannibal. He takes them out to the golf links, and in the course of the round, no matter what it is he wants, from a subscription to the repair fund to a pledge to unite with the church, they "come across." He has certainly mastered the fine art of making friends—fine, wholesome, loyal friends—and the affection in which he is held is manifest on all hands.

An elaborate plan of remodeling is under way at the church. The edifice, which is admirably located, will be one of the most comfortable and convenient in the city. The most substantial men in Hannibal, a city of unusually solid and progressive character, are members of the Christian church. A second church, active and growing, occupies an admirable place in the artisan section of the city. It is something of a compensation for the keen regret felt at Mr. Campbell's departure from Chicago to find him so well located, his family so truly appreciated, and his opportunity so great as seems to be the case in Hannibal.

Interpretations

Concerning Our Differences

This is a great day in which to have part in the work of the kingdom. A new vision and a new passion possess the church. These we are not able yet fully to interpret, but we have hints of their tremendous vitality. The heart of humanity is in our present-day religion. Man as man is exalted. A passion is upon us to get back to "New Testament Christianity." We are not idly mouthing this great phrase, "New Testament Christianity," or the other synonymous phrase, "the simple gospel," for we are trying to read into them their profound and holy content. We are trying to measure our souls by their searching light and their uncompromising demands. Both contain the cross of the Son of man.

We are seeing that Christianity exists to make man whole. All of its symbolism and observances are simply helps to build man into a Christlike character. That great liberating statement of Jesus, "The Sabbath was made for man," is finding lodgment in our minds. Perhaps we have not as yet fully measured its meanings; but certainly we are understanding hints as to its import.

As a result of this there is a social note in our gospel of today. Man as body and soul is being ministered to. The weightier matters of the law are gaining our attention. Man's condition in this life, as well as that which is to come, is regarded as important. The slum is seen to lead neither to health nor to heaven. Prevention of sin as well as salvation from sin is now emphasized.

God is regarded as sensible. Dogmas that do him an injustice are having a hard time. The atmosphere of today will not permit of extreme Calvinism, nor will it permit of legalism in religion. We simply cannot believe that God is a great Roman Emperor.

It is not so much new doctrines as a new atmosphere that marks our age.

The holy faith of our fathers, the faith that held them to an exalted view of the authority of the scriptures and made them to be men of iron, is not being discarded; but the Scriptures themselves have created for us new accents—those of humanity, fraternity, love. The sons have heard the call to heroic faith as clearly as did their good fathers. The authority of the Christ appeals not less to them, but it is the authority of his love rather than the authority of legal injunctions. This day could offer martyrs for its faith, indeed is offering great hosts of servants for

the building of the kingdom.

The strain that is upon us grows out of this atmosphere, for it is markedly different from that of a generation ago. The young men of our brotherhood breathe this atmosphere, and are necessarily controlled by it. They therefore will not emphasize the outer observance, nor magnify the differences of the denominations as much as they will stress the spiritual back of the material, and emphasize the fraternal in their relations with all professing Christians. The worst enemies of any ordinance or doctrine are those who overwork it; for as sure as any truth is overstressed it will lead to a dangerous reaction. Every swing of the pendulum necessitates another swing.

The younger men among us as a whole are anxious to be true to all that was true in the religion of their fathers. They are afraid of superficial holdings. They know the springs of life are deep in the nature of things. They reverence the great life-giving stream that has ever run through the church. Reverence, not iconoclasm, characterizes their attitude.

To understand them we must know that they talk relatively. The unsympathetic soul might honestly misquote every one of them. For instance on the subject of baptism, every discerning man among us knows that there has been a great deal of legalistic talk. After my first baptisms I was met on the bank of the river and told by a regulating brother that I had not baptized any one of the three candidates. I was quite disturbed until he told me that because I had not used the words, "unto the remission of sins," I had not baptized them. The younger men are charged with being evasive. They answer with a "but" or an "if." That is because they honestly wish to state their full convictions. In the present confusion it is the only answer honest souls can give. Would it not be possible for honest men to give opposite answers to different people?

If the brother who criticized me after my first baptism were to ask me, "Don't you believe in baptism for remission of sins," I might truthfully answer, "No," meaning by that not as he does; for as I remember him he was grossly legalistic, sinfully and quarrelsomely legalistic. His soul apparently never rejoiced in the spiritual religion of Christ. On the other hand, if a soul came to me with a heartfelt appreciation of baptism, to the same question I might say, "Yes." The former had no conception of baptism, while the latter had the Christ-conception.

Every man chooses his words according to what he thinks are the thoughts of him to whom he is talking. We strive to even up truth oftentimes by overstating it as much as our friend understates it. Who of us would like to have all our chatty conversations reported as our mature conclusions?

Yet there is a difference between the past generation and ours. It is not a propositional difference as much as a sentimental one. The younger man may believe all the dogmas and propositions of the fathers, but whether he has been to the university or gone to school only in the great world of experience he likely has been baptized by a new spirit—that of his his own age—for God has a baptism for each generation. The marvel of the church's history is that, although each passing generation has been suspicious of the succeeding one, Christ has continued to breathe himself anew and more fully on the unfolding years. May God richly bless the old men who believe in the young ones, and may he keep as sweet and hopeful as he can the old men who are fearful as to the new tendencies. And may God grant that with each year those who try to force the younger men to feel and talk the language of the past may grow less. May he keep the young men true to their best light, kind, and filled with a burning faith in God and man.

No man knows to what heights God may lead this generation. No one knows just how he will lead to union. In the confusion we may miss his call.

GEORGE A. CAMPBELL.

Ministers are wonders. It is a marvel how much they do under the conditions. The minister is the only man in the community who has responsibility without authority. He can command nobody. Most of them haven't one paid helper. Suppose a man is responsible for results in his office, and yet his office force may work or not as they choose; and never are they all there. Yet this is the condition under which clergymen do their work. They are responsible for results. They need a large body of helpers to produce the results. But they can command nobody; and they never know how many will be there. Neither the doctor nor the lawyer will accept responsibility unless he is in control and his orders are carried out. But the minister, and he alone, has responsibility without a particle of authority. It is a marvel that he does so much.—*The Church Militant*.

The American Student in Germany

Contrasting Customs of German and American Universities

BY ERRETT GATES.

It is the ambition of nearly every American student to spend a period of study in Germany. This is not peculiar to the theological or philosophical student; the medical, philological, musical, scientific, and military student all look to Germany for leadership in their respective fields. Even in the new science and art of aerial navigation, Germany is fast taking the leadership. Just outside of Berlin there is already a training school in the management of flying-machines and air-ships in full operation. A vast field of 500 or more acres has been enclosed with a high fence, where representatives of all the famous makers and operators of flying-machines give demonstrations for the benefit of students and spectators throughout the entire year. Germany does not miss any chance to become teacher to the world.

Germany Produces Leaders.

Italy may produce a great criminal sociologist, France a great philosopher, England a great physician, once in a generation or a hundred years, and attract special groups of students, but Germany seems to produce leaders in all spheres of human learning all the time. And the interesting thing about it is that the students of all nationalities feel the pull of German scholarship. I attended an assembly of the International Students' Union in Berlin last winter, at which there were present representatives of twenty-one nationalities. Addresses were made in the German language by a Chinaman, a Japanese, an Englishman, a Greek, and an Italian, while an American student from Cornell presided over the meeting.

American's Disadvantage.

There were during the last year 300 American students in all the 21 different German universities; 100 of these were in the University of Berlin. The largest proportion of them were students in the philosophical faculties; the next largest number was in the faculty of Germanic language and literature. As a rule the American student is at a serious disadvantage the first few months of his residence in Germany. His lack of acquaintance with the language on his arrival obliges him to devote the larger part of his first and possibly his second semester to the acquirement of a sufficient familiarity with it to be able to listen profitably to lectures, and to read without tediousness. In view of this serious handicap it is not difficult to understand what was whispered about university halls, that the foreign student in a German university makes a poor class-room record. The average American student simply cannot take part in the discussions or recitations of lecture classes and seminars. Provision is made for the inclusion of non-participating students in seminars in the distinction between "ordinary" and "extraordinary" members.

Importance of Final Examination.

A still further accommodation in the German university system for the foreign student is the custom of basing all credits for work and the conferring of a degree upon a final examination. A student registers for a lecture course and after the first few lectures secures the professor's signature to his class-book, which testifies to the student's entrance upon his course. At the close of the semester the student goes again to the professor for his signature in his class-book, which testifies to the student's presence at the close of the course. What

the student was doing between the opening and the close of the course, the professor does not know. Whether present or absent during the most of the lectures, he has no means of knowing, for no record of class attendance is kept. The student may have trifled away all of his time in drinking places, or in play-houses, or in student and other social functions. The professor knows nothing about it. The test comes, not at the close of each term but at the close of three or four years when the student comes up for his examinations. There is just one day of judgment, as between the professor and the student, and that is the last day.

It is apparent how well such a scheme works for the foreign student. The longer he remains in the country the better he understands and uses the language. His proficiency and readiness for examinations are an accumulative process. He would fail utterly in the first few examinations if they were held at the close of each semester.

Is German Student Ahead of American?

Whether the German student is a better student than the American student, and better equipped at the close of his study, are much discussed problems. At a meeting of American students in the University of Berlin, called together by the Harvard Club of Berlin, the American ambassador, David J. Hill, spoke. And he addressed himself to this question of the differences between the German and American student. He had had experience both as a student in Germany in his early days and as student, professor, and president of an American college. He said there was no doubt in his mind that the German student, at the close of his college course, was better trained technically than the American student. He would be able to read more easily a page of classical Greek or Latin, and on the branches of learning covered in his course, would be able to pass a better examination. What he had studied he had learned well, through the drill of the German system. But the American student, while not technically so perfect in the college disciplines, had learned a great deal more of life and possessed a great deal more of individual initiative, and would be able to use what he had acquired to more practical advantage. The German student is more finely and specially trained, but out of his groove he is far less able to turn his training to account than the American student. The German student will translate the page of classical Latin more readily, but if the American student succeeds in translating it he will make more out of it. Dr. Hill thought this explained the want of imagination and of human interest in works of German scholarship. They are usually as dry as dust, or as cold as the frigid zone, but they are mechanically exact and scientifically remorseless. Nothing seems able to turn a German scholar aside from the pursuit of the line of his investigation to the remotest limit, not even consideration for an intelligible literary style in which to clothe the results of his investigation.

Duels and Beer Drinking.

There are two customs in German university life that the American student, especially the theological student, can never quite get used to—the student duel and beer-club. The one shocks because of its utter stupidity and barbarism, the other because of its social strangeness. The Ger-

man theological students do not join in the duels, though there are a few scarred faces among them—scars received before they joined the theological faculty. But the theological students have their beer-clubs as well as the others. At a reception given by the "Theological Students' Union" to the new students who had entered in October 1910, there was a liberal supply of beer. Several professors were invited in to speak; and over their foaming mugs of beer they talked to the students of the deepening of the spiritual life, and of self dedication to the personal and social redemption of humanity. In American theological student life, beer-drinking and spiritual devotion are not usually looked upon as congenial companions. But the German theological student has no difficulty in uniting them in an apparently happy and consistent union. A glass of beer means no more to him than a dish of ice cream or a glass of lemonade to an American prohibitionist. Such is the difference in social custom and training between the two countries.

Dueling Decreasing.

Concerning student dueling it ought to be said to the credit of the German moral consciousness that it is not treated with any such degree of social tolerance as beer-drinking; nor is it carried on with any such openness and freedom. Duels are secretly arranged and are supposed to be carried out under the strictest bond of secrecy. But as a matter of fact anyone who is very anxious to witness one, has little difficulty in securing an invitation from some acquaintance to be present. They are overlooked by the police authorities, as many other student branches of good order, so long as no serious damage is done. It is seldom that a duelist gets anything more than a skin wound about the head or face, and the moment blood is drawn the duel stops. The wounds are then carefully nursed into beautiful scars that are looked upon by the ladies and the boys of the streets as marks of courage. A kind of hero worship is accorded the much-scarred duelist in student circles in Germany, as the foot-ball star in America. The German student who wears on his cheek a scar carries about with him a conspicuous certificate of membership in an exclusive students' union, (for only members of such unions can participate in duels), and at the same time evidence of a superior social rank.

Joy of life seems to me to arise from a sense of being where one belongs, as I feel right here; of being foursquare with the life we have chosen. All the discontented people I know are trying sedulously to be something they are not, to do something they cannot do. In the advertisements of the county papers I find men angling for money by promising to make women beautiful and men learned or rich—overnight—by inspiring good farmers and carpenters to be poor doctors and lawyers. It is curious, is it not, with what skill we will adapt our sandy land to potatoes and grow beans in clay, and with how little wisdom we farm the soils of our natures. We try to grow poetry where plumbing would thrive grandly, not knowing that plumbing is as important and honorable and necessary to this earth as poetry.—David Grayson, in "Adventures in Friendship."

Advanced Scholarship Not Enemy But Ally

How Modern Scientific Study of the Bible Re-enforces Disciples' Principles

BY G. N. STEVENSON.

The Disciples of Christ have earnestly contended for four cardinal principles and their logical consequences. These principles may be stated as follows:

1. The rejection of humanly devised creeds, symbols, confessions, theological systems and formulae as possessing any authority over the consciences of men.

2. A distinction in spiritual value between the revelation of the Old Testament and that of the New.

3. The ascription to Christ of the highest place of authority in the religious life of man.

4. The breaking down of the walls of sectarianism and the restoration of an united church upon the universal elements of the Christian religion.

Once Heretical Now Orthodox.

These principles as enumerated by the Campbells at the opening of the nineteenth century were looked upon as heretical, revolutionary and dangerous. Not a single position taken by these nineteenth century reformers found any degree of acceptance in the religious world. Contrary to the teaching of the great minds of the sixteenth century, the Holy Scriptures had come to be looked upon as a homogeneous, verbally-dictated whole, and no distinction was made in spiritual value between the Old and the New Testaments; symbols and creeds were the supreme tests and Christ was relegated to a secondary place if not entirely forgotten. The walls of sectarianism were as hard as adamant, admitting of no destruction. So deeply entrenched had these views become in religious thought and so completely had they connected themselves with all that is essential to worship and salvation, that they very stubbornly resisted every effort to destroy them. There are signs, however, that the death knell of this creed bondage and sectarianism has sounded, and that the supreme head of the church is ushering in a new era.

Advanced Scholarship Supports Disciples.

For now almost one hundred years the Disciples of Christ have been pleading for the adoption of the principles mentioned above. During that time they have enlisted in their movement fully a million and a half of people. But what is more gratifying than this numerical growth is the fact that every doctrinal position so daringly taken by them at the beginning has been fully endorsed by the advanced guard of the modern critical Christian theologian. The foremost thinkers in assemblies, synods, conferences, colleges and universities are as one in their acceptance of these cardinal positions of the Disciples. This change of front, however, it not wholly due to the Disciples' movement, but has come about through deeper and more permanent causes. The modern student of the record of revelation, with a better equipment than it was possible for the scholar of a century ago to possess, and withal of a more unbiassed mind, has arrived at almost identical conclusions apart from the Disciples and indeed without any definite knowledge of their existence. The main positions assumed by this religious body are receiving a re-enforcement from an unexpected quarter. Side by side with the work now being carried on by the successors of the Campbells, another movement is being conducted, from a different viewpoint perhaps, but in the spirit of the same early reformers from whom the Dis-

ciples have taken their life. I refer to that scholarly, critical, yet reverent, study of the Bible from a literary and historical standpoint, now engaging the attention of the highest learning of the church. What the Campbells contended for seventy-five years ago and what the Disciples stand for today a scholarly and conscientious criticism has adduced as some of its most assured results.

Our Debt to Criticism.

This modern study has made it clear that the Old Testament stands on a different plane from that of the New. The memorable sermon on the law of 1816 finds support, not



Rev. G. N. Stevenson.

only in the teaching of Jesus and his apostles, but also from arguments drawn from the origin and nature of the law itself. Criticism has shown it to be the outgrowth of the spiritual mind necessarily limited by its environmental conditions, and hence revealing human as well as divine characteristics, the human and provisional only to pass away at the coming of the deeper and more spiritual teaching of the son of God (Bruce Apologetics 323-325). With the same reverent but relentless criticism that characterizes the study of the Old Testament, the creeds and confessions of denominationism are examined and one by one are shown not to be in keeping with the principles of true Protestantism. "Biblical criticism," says a recent writer, "implies the obligation to permit nothing to stand between the inquiring spirit of man and the Word of God. It cannot recognize churchly authority, if that authority as in the earlier Roman mode undertakes to check investigation and to impose compulsory interpretation. It cannot be satisfied to adopt confessional declarations about the Bible and its contents as substitutes for personal acquaintance with the sources and personal assurance of their teaching. Every barrier raised before Holy Scripture must give way; and one must stand unfettered and unembarrassed in the presence of the oracles of God, assured that whatsoever is of truth shall attest itself as the revelation of God."

Disciples Debt to Modern Scholarship.

Great as is the debt of the Disciples in particular and the Christian world in general to the modern methods of Biblical study in placing the Old Testament and the creeds in their proper perspective in the

development of final truth, we owe much more to that method of criticism in that it has restored to us Jesus as the Lord of life. The burning words of the immortal Chillingworth when he said, "Take away this persecuting, burning, cursing, damning of men as the words of God; require of Christians only to believe Christ and to call no man master but him only," have been reset in the religious thought of today, not only in the familiar creed of the Disciples, "Thou art the Christ, the Son of the living God," but by those patient students of religions who after sitting at the feet of the wisest masters of the world have come back to place the sceptre of authority in the hand of Jesus as the only master of men and Lord of the conscience.

Christ is Ultimate Authority.

"To the burning question," says Prof. Bruce, "Who or what is the seat of ultimate authority in religion? the most recent apologetic answers *Christ*: Christ, not other religious masters, not the individual reason, not the church, not even the Bible."

And Dean Farrar says at the close of one of his most scholarly works, "I, too, have examined many sects; I have considered many phases of teaching; I have found nothing better than to believe in Christ. The one thing needful to be desired in all the world is this: to find Christ and to be found of him, not having a righteousness of our own, even that which is of law, but that which is through faith in Christ, the righteousness which is of God by faith."

Sectarian Walls Broken.

As a result of this death blow to traditional exegesis and post-Reformation symbolism the walls of sectarianism have been broken, and in their intense passion for truth scholars of every religious affiliation are finding a common meeting point in the universal elements of the Christian religion as first presented by the incomparable Teacher of Galilee. Modern scholarship has overstepped the bounds of narrow sectarianism and with the torch of truth in her hand is searching everywhere for contributions to a better understanding of that final faith to which all mankind will ultimately become adherent. It is fast consuming to ashes old systems and old philosophies of religion; it is causing both protestantism and catholicism to cast aside the accretions of cruel and ignorant centuries, thus revealing to modern eyes the church as she appeared in the mind of Jesus and in the eyes of the apostles in the first century.

Broad Biblical Study An Ally.

From this brief outline of some of the results of the modern scientific study of the Bible, we are justified in holding that every permanent principle contended for by the Campbells finds re-enforcement in the conclusions of a free and untrammelled study of the history and method of revelation. It is my firm persuasion that if the Disciples are wise enough to make an ally instead of an enemy of this broad method of Biblical study they may yet reap the results of their heroic fight for freedom during the last century, and they may yet be saved from becoming a narrow sect side-tracked in the onward march toward final truth by the very organizations that hitherto they have looked upon as false to the principles of the great Protestant Reformers.

Bridgeport, Conn.

Closing the College Year

How the Glad Commencement Season Was Celebrated

Oklahoma Christian University

Oklahoma Christian University has just closed its fourth session. The fourth annual commencement was held in the University chapel, Tuesday night, May 30. The address was delivered by A. McLean of Cincinnati, Ohio. The baccalaureate sermon was preached the previous Sunday by O. L. Cook of Hutchinson, Kans. Sixty-five young people graduated from the various departments. Eleven of the number received the degree of Bachelor of Arts, four the degree of Master of Arts, one the degree of Bachelor of Divinity and one the degree of Bachelor of Oratory. This make a total number of thirty-two degrees conferred by this young institution. The entire enrollment for the year is 357. This is only a fraction under 10 per cent increase over last year. All departments show a marked growth, but the largest increase is in the College of Liberal Arts where the growth is 40 per cent. Fourteen different states, the Dominion of Canada and Australia are represented in the enrollment. The ministerial department enrolled eighty-five; forty of the ministerial students supplied sixty-five churches with preaching in the vicinity of Enid. Three hundred dollars has been raised, mainly by the students and faculty, to place a living link evangelist through the Oklahoma Christian University Missionary Society, in the field. The evangelist is to work in the territory contiguous to Enid. His special work will be to hold meetings with the churches that are now without preachers and place with them a student from the University. Through this means it is hoped that a great many more ministerial students will be supplied with preaching.

In completion of the original contract entered into by the citizens of Enid and the University, the University within the past year received \$18,000 from the city of Enid, \$12,000 of which is in property.

Through the beneficence of a number of our brethren, \$30,000 has been secured during the past year in gifts. This money is being used in the liquidation of the debt which has hung over the institution from its beginning. As the college is now coming out from under the debt that has been a burden, it is feeling a sense of relief that heretofore it has not experienced.

R. A. Long, so well and favorably known for his princely gifts, has offered \$25,000 toward a \$100,000 block of permanent endowment. The next aggressive movement will be to secure this \$100,000.

The school is now recognized as a prominent factor in the educational interest of the Southwest. It is competing in athletics and debate with the leading schools of Oklahoma and is winning more than its share of victories. It is drawing many students from the high schools which is giving an air of maturity to its student body. In four years this institution has won a place both in our brotherhood at large and among the colleges of the Southwest.

O. N. ROTH.
Enid, Okla.

Drake University

Peter Ainslie, of Baltimore, gave the commencement address. His subject was "Crowns." There were hundreds of graduates and everything showed the signs of prosperity.

A plan is projected to raise a half-million of dollars for additional endowment. Over \$100,000 has been secured. President Bell knows how to organize and prosecute large enterprises like this.

Professor Herbert Martin, Ph. D., from

Yale, now teaching in New York City, will succeed Professor Shepperd in the chair of philosophy.

The degree of Doctor of Divinity was conferred upon Peter Ainslie and also upon Pastor Medbury. Dr. B. B. Tyler, of Denver, is the only other person to whom this degree has been given, and Drake is the only institution among the Disciples which has ever offered the degree.

The alumni are planning to form local associations in various cities, and the general alumni association took steps toward securing fuller cooperation among the graduates of recent years. The Chicago alumni who were present promised to revive the association in this city.

Professor D. R. Dungan is yet in Des Moines, but will move to California as soon as he sells his home.

Dean Norton is growing in popularity as dean of the College of Arts. His recognized scholarship and fine administrative ability are rapidly making him indispensable to the institution.

The senior class play, "Sweet Lavender," was a work of art. Mr. Buel McCash, son of our worthy secretary of the A. C. M. S., played the leading role.

The music college, under the direction of Dean Holmes Cowper, gave a most delightful concert on the eve of commencement day.

Des Moines, Ia.

Transylvania University

Transylvania University, Lexington, Ky., has recently received a gift of \$15,000 from W. P. Bowers and wife, Muncie, Ind., for the endowment fund. The university agrees to add to this a similar amount, making \$30,000 in all, which is to found the Bowers' professorship. This is the second professorship that has been founded in Transylvania within the last few months, Mr. and Mrs. Geo. H. Waters, of Pomona, California, giving the first.

Robert A. Bledsoe and wife have endowed the Hugh A. Bledsoe Scholarship, in memory of their only son who died some years ago, and Mrs. Carrie Sewell has endowed the Sewell Scholarship. These named gifts of \$2,000 each were received about the middle of June. Both of these donors live in Louisville, Ky.

Mr. and Mrs. Bowers but recently made a gift to the Foreign Society, and are administering on their own estate rather than leaving this task to others. Their example is worthy of emulation. President Crossfield reports that more than \$190,000 of the required \$240,000 has already been raised, and he believes that the remainder will be forthcoming. With the entire indebtedness paid by the curators and an addition of \$200,000 to the endowment funds, Transylvania will be prepared to do the most effective service in its history.

Lexington, Ky.

The Bible College of Missouri

The Hub of the Wheel.

When one places the hub of a wheel at Columbia, and describing a circumference about Missouri, discovers that it strikes three corners of the state, he does not wonder that the Bible College of Missouri seeks and deserves the interest of the entire Missouri brotherhood. Situated in the very heart of that brotherhood our school has a geographical situation that could not be excelled. It is so located as to be able to minister to almost every county of our great

commonwealth. Its young ministers are equidistant from churches located at all four points of the compass.

When this splendid geographical feature is combined with its nearness to the great central University of Missouri, its location becomes a strategic one indeed, and the Bible College of Missouri may rightly be called, "The Hub of the Wheel." In short, it is Missouri's school and has already reached a point where the Missouri brotherhood may well be proud of their growing Biblical seminary. For its influence stretches far beyond the borders of the state, and its name is becoming known abroad. Eight of our former students are now upon the foreign mission field. Our students come from far and near. Four young men are now present from Australia, and more from other lands will no doubt follow.

The question is almost answered, "Shall the State of Procter, Haley, Garrison, and the host of other noble Missouri men, have a school that is worthy of the unique history they have given the cause in our state? For the Bible College of Missouri, centrally located, strategically situated, possessing an immense leverage and a splendid business frontage, bids fair to become the Biblical seminary of the central West.

The Christian Church in Missouri has had a noble history. Her future may be great as well, if we who are her workers will it so. And part of that greatness, part of that success for Christ and his Kingdom, will be the Bible College of Missouri, "The Hub of the Wheel."

R. W. GENTRY, Field Sec'y.

Hamilton College

The week ending May 25th was devoted to the closing programmes of this institution, as follows: The graduating recital in music, given with full orchestral accompaniment by Miss Myrtle B. Hawkins and Miss Amelia L. Lowe, pupils of Fraulein Seudo. The baccalaureate service, with an address, Wisdom's Ultimate Goal, by Rev. Joseph W. Hagin, of Covington, Ky; the presentation of King Rene's Daughter, a Danish drama, by members of the Marlowe Club; the assembly of the alumnae; the art exhibit; the Senior Class Day exercises, including the rose-chain procession and the planting of the class-ivy and the commencement exercises, with an address on The Ideals and the Idealism of Education, by Dr. Charles W. Kent, of the University of Virginia.

The vision of education grows larger and larger, the speaker said, as we advance and the first thoughts in his address would be given in the form of pictures. Five different types of education have existed, all of which have rendered large service to the conception we now have.

Education was first for the service of the church and the volumes and manuscripts studied by the monks were only of scholastic value, but the student who poured over his books, the quiet scholar is heard with the advance messages of today. St. Francis of Assisi was a type of the scholar whose message goes out to the world for the uplift of mankind. If the pulpit is to lead it must be wiser than the pew, and the leaders of today must be educated.

The next picture was education for the court. Finding wisdom lodged in education, kings used it as a badge of arrogance, power and oppression, but it became the uplifted torch showing the high place of privilege, and by gaining it the people are out of sympathy with the old arrogance and thoughtlessness of Kings.

The third picture was education for chivalry, when men caught a new vision and rode forth to perform good deeds for the world. The best illustration is "King Arthur and his Knights of the Round Table."

Culture is no cosmetic for the weakling; the true culture is that of the soul, which lights the face of him who possesses it. The trained mind has the chivalry of self-respect.

Fourth was education for commerce, which grew out of chivalry. A well-trained mind is the one best fitted for a business career, and there should be more provision made for the teaching of business and trades since there must always be more craftsmen than professional men and women.

The fifth picture is education for citizenship, the right adjustment of man to his environment, to know what he thinks of himself, his fellow man and God. He must catch the collective and co-operative spirit, as he owes it to his country to serve mankind as best he can. It is said that no country in the world cares so little for its homes as America. This is not right, and education must adjust the minds to improvement in this direction. What shall be some of the tests of education? "Thou shalt love the Lord thy God with all thy strength and all thy soul."

Thirty-three diplomas were conferred, among them the first for the completion of the Junior-College course, a two years' extension of the old curriculum, organized two years ago. The growing number of young women who desire only the standardized courses was very apparent from the class-roll. So marked is this tendency that hereafter the general course will not be offered, there being practically no demand for it.

Among the announcements of interest made during the week was that concerning the addition of Fraulein Ella Stark to the faculty of music. She is a full graduate of the Royal Conservatory of Berlin, and has taught for the past eight years in National Park Seminary, Washington, D. C., and Mary Baldwin College, Staunton, Va. She has given concerts in Munich, Wurzburg, Nuremberg, Berlin and Paris. In America she has played in the Johns Hopkins University and in the Peabody concerts in Baltimore, in Louisville, Nashville, New York and in other cities in each under the auspices of a large philharmonic society. During the regime of the Roosevelts, she gave recitals at the White House. In Louisville, her brilliant performance elicited from Henry Watterson in the next morning's issue of his Courier Journal a cordial editorial of praise.

Honors in various scholastic departments were awarded to Misses Mattie L. Hubble, Lucile Eubanks, Mary E. Lackey, Mary K. Burrier, Ailene H. Hunter, Vestina W. Bailey, of Kentucky, and to Miss Annie Brassfield, of Tennessee, and to Miss Bess Steinenberg, of Idaho. The standard of scholarship has been unusually high this year, and the competition for the various prizes was unusually close.

A total of 303 cultured students from Christian homes has been in attendance upon the various classes—the largest enrollment in the history of the institution. No serious illness or untoward accident has occurred to mar the harmony of college life.

The year just closed has furnished proof of the strength which has come from co-ordination with Transylvania University. Inspired by her educational ideas and guided in her finances by a wise board of trustees who see to it that every penny of the income and increment of Hamilton is expended for the good of her students, her growth has been a most natural one. In pursuance of this policy \$68,000 has recently been spent on new buildings and fuller material equipment: and the salaries of the professors

have been advanced so as to secure strong and experienced women. During the current summer the college chapel will be redecorated throughout, and the various corridors of the main building will be given new wall-treatment. The seven buildings in use are all being put in the prime of condition for the opening of the forty-third session on the 11th of next September.

Lexington, Ky.

Eureka College

The fifty-second commencement exercises of Eureka College have just closed. The whole class of 1860 was present. As the whole class consists of E. W. Dickinson, it has not been hard to get a full attendance. In 1861, Eureka graduated twelve, four of whom had a reunion this year. H. D. Clark, Mt. Sterling, Ky., a member of the class of '61, delivered the baccalaureate sermon on Sunday morning, June 11. It was an eloquent sermon delivered by a princely man. In the evening A. C. Gray preached on "The Minister and His Message." At this service two of the graduates, Cyprus Mitchell and J. A. Sinclair were ordained to the ministry.

The annual concert of the School of Music was better than usual. The music department is rejoicing in the recent purchase of four new pianos. On Wednesday evening the senior class gave a play, a portion of the Merchant of Venice. This, with the burlesque on Commencement by the Juniors, which preceded it, was very much appreciated. On Wednesday forenoon fourteen were graduated from the preparatory and commercial departments. S. S. Lappin, Cincinnati, made a splendid address. The commencement exercise on Friday forenoon was the climax of a most eventful week. Ten, six men and four women, received the bachelor of art's degree. The address on "The Final Test of Our Democracy" by Charles S. Medbury, of Des Moines, was a splendid presentation of a democracy in the past and the problems of democracy of the present.

A unique feature of all exercises this year was that no admission was charged with the exception of the alumni banquet. The alumni supplied a program this year entirely different from that of previous years. Miss Jessie Newlin of the University of Chicago gave a discriminating interpretation of "King Rene's Daughter."

With the endowment nearing completion, with a splendid prospect for an increase of students, with an excellent esprit de corps, Eureka College and its friends are facing the future with anticipations of success.

Eureka, Ill.

A. C. GRAY.

Butler College

The commencement exercises on Thursday, June 15, closed the fifty-sixth year of service for Butler College. The last chapel meeting of the year, held on the preceding Friday morning, ushered in the commencement season. Following the farewell speeches of Miss Flora Frick and Mr. Andrew Leitch, representatives of the senior class, President Howe spoke feelingly of his personal and official relations to the members of the class.

On Sunday afternoon, the Rev. Edgar DeWitt Jones, pastor of the Central Christian Church, of Bloomington, Ill., preached the baccalaureate sermon to a large and appreciative audience.

In addition to the unique class day program on Wednesday, the Coburn Players gave, under the auspices of the senior class, two excellent performances on the campus. Between the two plays the faculty, alumni and friends enjoyed a campus picnic luncheon, renewing old acquaintances and making new ones.

In his inimitable style, Peter Ainslie, of

Baltimore, delivered the commencement address, to an audience that taxed to the utmost the capacity of the college chapel; indeed, many were unable to obtain admittance. At the conclusion of the address, President Howe conferred the degree of A. B. on twenty-five young men and women, and the degree of A. M. on three candidates, John Wesley Burkhardt, Charles Otis Lee and Maud Muriel Russell.

The past year has been the best in the history of the college. The attendance was quite 30 per cent larger than that of the year before and the best possible spirit pervaded the entire institution. There is every indication that the growth of recent years is permanent. The friends of Butler College feel that it is entering on an era of greatly enlarged usefulness. The increasing demands on the institution call for increased facilities. Realizing that the college cannot effectively meet the demands upon it without enlarged resources the Board of Directors has announced its determination to add \$500,000 to the endowment funds within the next five years. The graduating class showed its interest in the forward movement by starting a "living endowment," each member of the class pledging a definite amount to be given each year till further notice.

On his request, Professor C. B. Coleman, head of the department of history, has been granted a leave of absence for next year. He will spend the year at Columbia University. During his absence, his work in the college will be conducted by Dr. James G. Randall, an alumnus of Butler College, who during the past year has been a member of the faculty of Syracuse University.

A most important addition has been made to the faculty in the person of Professor William Charles Morro, formerly dean of the College of the Bible, at Lexington, Ky. Dr. Morro comes as head of the department of ministerial education, in which department the work is being materially enlarged. Prof. Morro occupies the Reeves Memorial Bible Chair, a chair founded by Hon. Marshall T. Reeves, of Columbus, Ind., in memory of his parents. Mr. Reeves has for many years been a trustee of Butler College and is keenly interested in its development.

Professor Jabez Hall continues the work in that department which he has so efficiently done for the last fourteen years. The friends of the college feel that the appointment of Dr. Morro, which is a part of the general plan adopted several years ago, means great things for the cause represented by the institution in Indiana.

Indianapolis, Ind.

J. W. PUTMAN.

Christian College

The Jubilee Week at Christian College which closed the night of May 30, will be long remembered by the almost two hundred guests who assembled in this beautiful little college city for this significant occasion.

The weather was of the ideal commencement order, successive days of sunshine with the sympathetic thermometer registering in the 90's. The reception given by President St. Clair at Christian College on Wednesday night was attended by almost five hundred guests.

On Thursday morning a great gathering of alumnae assembled in the college auditorium for the eagerly anticipated time of reminiscences and roll call of classes. In the midst of the interesting program there came a most startling interruption. Dr. and Mrs. R. D. Shannon and their daughter, Mrs. Carey Shannon Meriwether, of Sedalia, were among the most distinguished and welcome guests. Dr. Shannon, son of the late President James Shannon of the University of Missouri, was

(Continued on page 16.)

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XXX. Zephaniah and the Day of Jehovah*

July 9. Text for Special Study. Zeph. 1.

QUESTIONS.

1. State the conditions prevailing in the reigns of Manasseh and Josiah respectively.
2. To what group of reformers did Zephaniah belong?
3. How was he related to the royal family of Judah?
4. What seems to be the most probable date for the book?
5. What was the Scythian invasion?
6. What was the character of these invaders?
7. In what manner did the prophet make use of this event?
8. With what does Zephaniah threaten the land in the opening of the book?
9. What reasons are assigned for this destruction?
10. What part is God to have in the disaster that is about to come?
11. What sorts of conduct are mentioned with disapproval?
12. What class of the people is chiefly to blame for the crisis?
13. What time of terror does the prophet announce as near at hand?
14. What was the usual interpretation of the Day of Jehovah in Israel?
15. What new meaning does Zephaniah give it?
16. In what events were these predictions really fulfilled in the history of Jerusalem?
17. What neighboring nations did the prophet threaten?
18. What is the prophet's last appeal to Jerusalem?
19. Why is the section (3:8-20) thought to be from a later time?
20. What features in the book are most notable?

1. THE TIMES OF ZEPHANIAH.

We have had occasion more than once to note the long and depressing reign of Manasseh, the son of Hezekiah. To the prophetic spirits in Judah his period of rule (686-641 B. C.), was a time of disaster to the true religion, and little could be done save to prepare for reformation and wait for better days. But around the figure of the young and ardent Prince Josiah, the grandson of the king, there gradually gathered a choice group of spirits, and when the times were changed and Josiah came to the throne, these men said something of the fulfillment of their hopes. Among them it seems probable that Zephaniah, himself a young man, had a place. As his genealogy is given in the opening of the book that bears his name, it would seem that he was a descendent of King Hezekiah in the fourth generation.

The great event in the reign of Josiah (639-609 B. C.) was the discovery of the law book in the temple, and the beginning of the great reformation (621 B. C.). Did Zephaniah write his book before or after this event? There are several hints that the former is the preferable view. This would explain in

*By an error of arrangement, the study of Habakkuk last week was inserted prematurely. That one and the present should change places.

part the unfavorable opinion in which the prophet holds the nation, which is hardly consistent with the high hopes created by the Deuteronomic reformation. More than this it seems likely that a particular event in the experience of the Western coast lands gave point and significance to the words of the prophet.

About the year 626 B. C. a vast horde of Scythian horsemen swept down from their mountain fastnesses in the north, between the Danube and the Don, over the more fertile and civilized lands of the Levant. They were wild, fierce tribes, without mercy, plundering and destroying wherever they went. Herodotus (1:105) tells of their terrible invasion of the south, and the panic their approach inspired. They were like the Goths and Vandals, the Huns and the Tartars, of later ages. Before them went terror; behind them was left desolation.

We do not know that these fierce horsemen molested Judah. In fact the difficulty of climbing up to the central heights of Palestine makes it improbable that they carried their devastation into this region. Perhaps they only passed along the coast plain, on their way toward Egypt. But they were near enough to inspire the nation with sickening fear, and the prophet used this emotion to impress Judah with her danger, if she did not repent of the evils of her immediate past, with which she seemed all too content.

2. THE COMING DAY OF JEHOVAH (Zeph. 1).

A terrible destruction is announced, that shall consume the entire land. With something like the recent Scythian invasion in mind, the prophet assures his hearers that more drastic and far-reaching calamities are soon to come.

The reason for this dread prediction is the persistence of idolatry in the land. In spite of all that has been done by the prophets and reformers of the past, the worship and the priests of the local cults still abide in parts of the land. The coming destruction will sweep them away with all apostates from the true faith.

Jehovah, marking the sin of men high in business and political affairs, has determined upon this needed step. He cannot tolerate the continuance of the present state of indifference to his will. He has made ready a banquet of slaughter, and has summoned his guests, as at a sacrificial feast. Those who are doomed to suffer in the approaching crisis are some of the royal family itself. Probably the "king's children" refers to members of the royal household rather than specifically to the sons of Josiah, who would be too young at this time to be thus marked by evil practices. The leaping over the thresholds may refer to acts of violence or robbery, or to the imitation of foreign customs, like those of the Philistines. Particular reference is made to the trading section of the city, as if the commercial practices of the time were beyond further tolerance in their dishonesty and violence.

Particularly are the rich and easy-going

business men of Jerusalem denounced. They are comfortable, luxurious and arrogant. They have heard the preachers denounce their selfishness before, and they are not afraid that anything will happen now. The "Day of the Lord," the time of judgment and trial, they do not fear. They are confident that the Lord will do nothing, in spite of all the prophets say. On such men calamity is soon to fall.

For there is to be a Day of the Lord. That term has been used for the most part to describe the time when God shall arise and deliver his people from their foes. But it also means that he will deal with the scoffers and the skeptics of Israel.

And here in these graphic words is contained the first clear announcement of the great doctrine of the "Day of the Lord," the time of crisis, the Day of Judgment to come. Set forth in these alarming sentences, it developed into a fixed doctrine of a judgment day, when the good should be rewarded and the evil punished. By New Testament times it had come to an important place in Jewish eschatology, and proved the matrix of some of the teachings of Jesus. In the poem of Dante and the hymns of the middle ages, the "Dies illa, dies irae," the "day of wrath, that day, that day," was the great final assize, in which the books are to be opened, and every man judged.

And surely such a "day of Jehovah" fell upon Jerusalem all too soon. Whether the prophet had in mind such a tragedy as overtook the capital in 586 B. C. we cannot be sure. But the very darkest of his predictions came true in that awful time.

3. THE NATIONS AND JERUSALEM.

Chapter two of this short prophetic book is a summons to the people of Jerusalem to repent, in view of the judgments of God upon neighboring nations. After the manner of Amos, though not with such art, the prophet announces the coming of destruction upon the nations near at hand, which will best serve as examples to Judah. Philistia, Moab, Ammon, Ethiopia and Assyria are all threatened with early disasters. In view of such judgments upon sin, will not Judah show signs of repentance?

Down the coast the destroyer is to come. The cities of Philistia will feel the stroke of his vengeance, and lie prostrate and deserted.

Moab and Ammon are to be visited with like ruin, and become a desolation, like the neighboring cities of Sodom and Gomorrah long ago. This section (2:8-10) shows signs of being a later insertion. Neither Moab nor Ammon was in the path of the Scythians, and an oracle of a later date may have been set in here by another hand.

But the Ethiopian dynasty of Egypt is to feel the blow under which the nations are reeling.

And Assyria, the hated oppressor in the north, is also to fall. Nahum had recently sung in notes of triumph of the approaching destruction of Ninevah by Babylon. Our prophet takes up the same refrain and glories in the downfall of the mighty empire. The picture of Ninevah's desolation could hardly be more vivid. Silence, broken only by the cries of wild creatures, shall brood over the scene of present luxury and power.

Such a fate as shall overtake the careless and insolent capital of the world has never been heard of in the past, and shall be the astonishment of all men.

4. THE PROMISE OF FUTURE BLESSING.

In the final chapter the prophet turns to Jerusalem again for a last appeal. The nation has been led astray by evil-minded leaders. Princes, judges, prophets and priests are selfish and unfaithful. In spite of a good and earnest king, the people have before them the examples of worthless men in places of power. The result is popular degeneracy.

But Jehovah will not remain passive while such evils pervade the land. He has made clear how his judgments fall on other nations because of sin. Shall not Jerusalem feel his hand in chastisement even more? The very fact that Israel is the people of God is the reason why he must deal first of all with their sins. As Amos had said long before, "You only have I, Amos, of all the nations of the earth, therefore will I visit upon you punishment for your sins."

But in spite of all the warnings received, both through her own prophets and the experiences of nations across the frontier, Jerusalem is proud, oppressive and disobedient, her rulers avaricious and rapacious. Even her religious leaders pervert their office. And the ample instruction given by God is the reason why he must deal first of the people. The notable examples of national disaster that have been furnished seem to be without result.

The remainder of the chapter is in such marked contrast to the first part, and seems to refer so distinctly to a time when Judah's people shall be reassembled after a great dispersion, that there is much to vindicate the suggestion that the entire section (3:8-20) is from a different period and writer, perhaps during the exile, or even later. The attitude of these verses is that of indignation against the nations that have wasted Judah, and divine pity for the scattered people. Perhaps the utterance that binds this fragment to what has gone before is the oracle regarding the Day of the Lord. For as in the former part of the book, that day was to be a time of reckoning with the sinners in Judah, so now it is conceived as a moment of retribution for the nations that have wasted the people of God. In that day, after the stroke has fallen, there shall be a reformation, and the lands shall speak a purer speech. The proud and godless shall be winnowed out, the exiles brought home, and the poor but faithful remnant shall find its reward.

The book closes with a song of triumph and rejoicing over the vindication of Jehovah's righteous plans, and the blessedness of his people.

5. THE MESSAGE OF ZEPHANIAH.

In these utterances of this obscure but eloquent prophet needed emphasis is given to several great religious truths. One is that suffering has a disciplinary value in the experience of individuals and nations. When all other means have failed, the impenitent may be turned to amendment by suffering.

Another is the recognition of God's purposes in all history, and the consummation of his will through the least promising agents. Even the rough and barbarous Scythians have a part in God's program, in so far as they bring the nations to reflection upon their duties and sins.

But of course the great doctrine of the book is the Day of the Lord, the time of judgment upon sin. And we have seen already how this idea developed into the later Jewish and Christian doctrine of the judgment day.

No one who reads the book will miss the feeling of moral earnestness and deep religious conviction. It is an impressive document, and must have exerted a wide influence upon its readers. If its author was a preacher, as is probable, and gave living attestation to the truths of which he wrote, his prophetic significance was all the greater.

FOLLOWING STUDIES.

The title of section XXIX will be "The Early Years of Jeremiah," and of XXX, "The Last Days of Judah."

TOPICS FOR SPECIAL STUDY, REPORTS AND PAPERS.

1. The times and character of Zephaniah.
2. The Scythian raid as an example of secular events with a religious significance.
3. The Old Testament doctrine of the Day of the Lord.
4. The New Testament and Christian development of the idea.
5. National afflictions as religious lessons.
6. Leading values of the book of Zephaniah.

LITERATURE.

G. A. Smith, "The Book of the Twelve Prophets," vol. 2; A. B. Davidson, "Nahum, Habakkuk and Zephaniah," (Cambridge Bible); F. W. Farrar, "The Minor Prophets;" Kirkpatrick, "The Doctrine of the Prophets." Articles on Zephaniah in the introductions, encyclopedias and Bible dictionaries.

College Commencements

(Continued from page 17.)

the first pupil ever enrolled in Christian College and Mrs. Shannon and her daughter. Mrs. Meriwether, had returned as alumnae for the home-coming. In response to the roll call of her class Mrs. Shannon made a delightful speech telling of the pioneer days of the college and closed with the characteristic, cherry words, "but there was never a complaint!" Immediately upon seating herself Mrs. Shannon fell forward in what seemed at first a fainting spell. She was carried from the room and the program proceeded, only to be interrupted by the announcement by Mrs. Edmund Wilkes, who was presiding, that Mrs. Shannon had expired from a stroke of apoplexy. Instantly a great wave of sorrow and excitement swept over the assemblage, but Mrs. St. Clair met the situation with an appeal for the exercise of Christian faith and hope. She spoke most tenderly of the lovely, saintly life which had just closed, saying that for this beautiful, loyal daughter of Christian College the jubilee was not only a home-coming but a home-going as well. After an earnest prayer the meeting adjourned. A handsome floral offering and resolutions by the alumnae, attested the deep sympathy felt for Dr. Shannon and his family, and, in harmony with the request of the bereaved ones, the program of the week was continued as planned.

On Thursday night a very clever presentation of Rostand's "Romancers" was given by members of the Mary Arden Club, the finished work of the cast showing the excellent training of Miss Trappe, director of the School of Oratory.

On Friday morning the splendid new Academic Hall, known as the J. S. Dorsey Memorial Hall, was dedicated. The beautiful dedication services were held in the Gothic chapel, which, with the connecting study hall, was taxed to its seating capacity of more than five hundred. Mr. R. H. Stockton, of St. Louis, who made possible the building of Dorsey Hall, was on the platform and upon being called upon by Presi-

dent St. Clair made a gracious speech felicitating the building committee. The most impressive feature of the program was the dedication of the group of memorial windows by President Luella W. St. Clair in memory of her daughter, Annilee Marguerite. The central lancets of the quadruple window show an adaptation of Burne-Jones' "Hope." It is a splendid specimen of art glass.

On Saturday afternoon a garden party at the beautiful home of Mrs. E. Sydney Stephens brought the hundreds of guests and hostesses together in a delightful social occasion. At 8 o'clock the opera "Martha" was given by pupils of the Conservatory of Music in the college auditorium, under the direction of Prof. Henry Valentine Stearns, director of the conservatory and Prof. Alexander, director of voice.

A beautiful Lord's day brought rest from the full program of "good things" and at night the baccalaureate services formed a satisfactory climax with its impressive procession of college students, the seniors in white silk cap and gown, and the musical program all given by college talent. Dr. Herbert L. Willet, of Chicago, preached a strong sermon on the fitness of Christ as the present day leader, his inspiration of all true womanhood, and, in turn, woman's ideal for man. "Woman is man's greatest inspiration and man will climb to whatever goal she demands," declared Dr. Willett.

Monday morning at ten o'clock the alumnae again assembled in the college auditorium and among other results of their deliberations were the resolutions to raise an endowment fund of \$25,000 by June, 1912, on the partial assurance of an equal amount from a friend of the college. These earnest loyal alumnae are making for, and will achieve success. The first contribution to the alumnae endowment fund was from Mrs. John Bryant of Independence, Mo., who subscribed \$500.

Tuesday morning occurred the class day exercise with the flower chain procession, class song, and the historic ivy-planting. At night came the climax of the week, commencement, with its splendid address by Dr. T. P. Haley of Kansas City, on "The Ideal Woman." Dr. Haley's fitness as the commencement speaker was emphasized as many of his friends recalled his long and active interest in Christian College. He has been connected with it from its founding, having had sisters, cousins, daughters and granddaughters educated within its historic walls. President St. Clair's impressive charge to the twenty-one literary graduates and the delivery, in all, of thirty-two diplomas and a number of gold medals closed the 60th commencement of the college.

Columbia, Mo.

Texas Christian University

Texas Christian University, at Fort Worth, graduated twenty-eight young men and women. Twenty-one received the A. B. degree and one A. M. The commencement address was delivered by President E. O. Lovett of Rice Institute, Houston, Texas, his subject being "The Real and Pressing Obligation of Good Citizenship Upon the University Man."

All our afflictions are Christ's refinings, and the purer the gold, the hotter will be the fire; the whiter the garment, the harder the cleansing.—A. Thompson.

Never, never wait for post-mortem praise. Speak the kind words which love prompts, and remember that words of loving-kindness are the best possible tonic which can be given, even to the happiest of the mortals. —Kate Tannatt Woods.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

Browns Sunday-school exceeded its apportionment in the Children's Day offering.

B. W. Tate, pastor at Pontiac, is available for a meeting in July and lasting through a part of August.

Bellflower Sunday-school celebrated Children's Day, and sent \$17 as its offering to the Foreign Society.

H. F. Kern, who has been pastor at El Dana, has resigned to enter college. His work has been successful in this pastorate.

The Sunday-school at Greenview sent an offering of \$16.33 to the Foreign Society as a result of their Children's Day program.

George F. Chandler, pastor at Youngstown, is to hold several revival meetings in the fall. He is now under promise for Mt. Pleasant and Plymouth.

J. A. Sweet, of Marshall, is having splendid success in his work at Humboldt. Their Bible-school has increased from 40 to 104 and their audiences are large.

The Sunday-school at Tallula, where C. E. French is pastor, made an offering of \$27 on Children's Day. The church here is supporting a native evangelist in Africa.

Charles D. Houghan will supply the pulpit at Arrowsmith during the absence of J. C. Reynolds, the pastor, at the Portland convention.

The Sunday-school at West Village was apportioned \$60 for foreign missions, but made an offering exceeding \$70. The minister is P. M. Durham.

First Church, Bloomington, Edgar De Witt Jones minister, has the money raised for their Link with the state society, and the money goes to the Moline Mission, W. B. Slater minister.

At Hord, where E. S. Thompson of Flora preaches, an offering of \$20 for foreign missions and \$22 for home missions was recently received. The congregation is in a prosperous condition.

Howett St. Church, Peoria, had the largest day in its history on Children's Day, with an attendance at Sunday-school of 414, and an offering of more than \$172. The pastor is William Price.

At Charleston church there have been a number of additions recently, and the Children's Day offerings will be 100 per cent greater than last year. George H. Brown is the pastor.

George W. Schroeder, in his annual report to the congregation at Bridgeport, showed a total number of additions during the year of eighty-seven, thirty-one being by baptism. A new church edifice and parsonage are now under construction.

Vawter and Marty are holding a revival meeting at Catlin, begun just recently. This is the second meeting for Mr. Vawter in this town, having held one last year with about 140 additions.

A. E. Underwood will hold a meeting for some church during the latter part of July and the first week in August. Mr. Underwood is pastor of the church at Chapin, where the Children's Day offering amounted to nearly \$20.

University Place Sunday-school, Campaign, made an offering of \$633.67 on Children's Day. This is to be divided between home and foreign missions. It exceeds by more than \$100 any offering made in previous years.

A Sunday-school institute was conducted for one week at Astoria by Miss Alice Hornbeck, state Sunday-school evangelist. The school was increased in attendance, and more thoroughly organized for efficient work.

C. B. Dabney, of Barry, preaches for Boston Chapel near Girard half time, and for Mt. Hebron in Adams county one-fourth time. He has one-fourth time open. Mr. Dabney is one of our splendid men and ought to be called by some church within reach of Barry.

The Sunday-school at Harvel, where S. R. Lewis is pastor, gave its Children's Day program to a crowded house, and received an offering of \$15. The school is happy in having achieved all the points necessary to become a front-rank school, and has made application for its pennant.

Noble church, on a recent Saturday evening, congregated at the pastor's residence without previous notification, and left a large store of gifts as a token of appreciation of his ministry. M. O. Dutcher was the recipient of the surprise.

There have been several additions to the church at Stanford, where Norman H. Robertson preaches, and the Sunday-school received an offering of nearly \$60 on Children's Day. Some modification and improvement of the present building is to be attempted soon.

Knoxville church, where Clark Walker Cummings is pastor, had the pleasure, recently, of a Monday evening service conducted by Mr. Harker and the Rockwells, who are a part of the Scoville company. The Children's Day offering of this church amounted to \$42.82.

C. R. Scoville's meeting at Galesburg reports 414 added in eighteen days of invitation. Mr. Scoville's messages call attention to the fact that the strong Universalist and Congregational colleges there predispose the people toward other religious bodies than our own. He gives the pastor, J. A. Barnett great credit for his three year's work there.

Rev. E. M. Rhodes, pastor of First Baptist Church, Danville, addressed the Garfield Club of First Christian Church of the same city, on the subject of Christian Union, with special reference to the Baptists and Disciples. Mr. Rhodes is a believer in union, and expressed his conviction that the day was not

far hence when his own and the Disciple Brotherhood would be united.

George W. Wise, minister at De Land, is preaching a series of sermons to young men on Sunday evenings. The series includes the following subjects: "The Young Man With a Purpose," "The Young Man and His Thoughts," "The Young Man and His Mother," "Man's Folly," "Man's Wisdom," "God's Mercy." The Sunday-school of this church made an offering on Children's Day of \$40.

At Christopher, special effort was recently made to interest men in the Sunday-school. With the assistance of Oscar Cartledge of Benton, chairman of the Men's Adult Bible Class Department of the County Sunday-school Association, a men's class was organized with seventy charter members. Many of these men were converts in the meeting held only a few months ago.

J. B. Holmes, pastor at East St. Louis, is receiving a large number of additions into the church during the regular work. On June 5 there were nineteen additions, thirteen of these being by confession. The Children's Day offering from this church will be far in advance of that given last year. Mr. Holmes is attending the International Sunday-school convention at San Francisco, and later will be at Portland for the National Convention.

C. C. Spencer of Peabody, Kans., has been leading the church at Rushville in an evangelistic campaign, to the profit and delight of the entire congregation, and resulting in two additions. The pastor, H. L. Maltman, highly commends the work of Mr. Spencer. The Rushville church is to co-operate with other churches of the city in a union evangelistic meeting in the fall, to be led by Dr. J. M. Beedles and Fred Fisher, who formerly was with Billy Sunday.

The church at St. Joseph has recently put in a quantity of new hymnals, "Gloria in Excelsis." This is a great song book, having few, if any, of the light and unreligious numbers of such common use in many churches. There is almost as much significance in a church's purchase of a suitable hymnal as in the employment of a pastor. It is a pleasure to note a desire on the part of a small congregation to have a hymnology which is suited to a service of worship.

W. B. Clemmer, of Central Church, Rockford, may be secured for a revival meeting during his summer vacation. This is an opportunity for a church to secure a strong pastor with excellent evangelistic qualities, for the summer season. Mr. Clemmer is ready to sacrifice on the financial side for the sake of such a meeting. The church at Rockford is looking forward with faith to its new building enterprise. Notwithstanding this, the Children's Day offering for foreign missions amounted to \$75.

The Fourth District convention was held at Minonk, June 6-8. There were about 75 in attendance, and the program was good. N. H. Robertson presided and addresses were given by him, L. O. Lehman, Miss Myrtle Park, Rome G. Jones, J. P. Darst, Osceola McNemar, W. H. Storm, Edgar DeWitt Jones, J. Fred Jones, and others. The C. W. B. M. program was given the first day of the convention, and is also reported as helpful.

Mrs. Rochester Irwin conducted the music for the convention, and Miss Morris, and Mr. Marty, singing evangelists, were also present and sang beautiful solos.

The convention adopted a resolution recommending to the church members of the district that an average of \$2 per person be raised for missionary work, and one offering per year be taken.

The officers last year were reelected.

Robert W. Moore, pastor at White Hall, is preaching a series of sermons on the debt Christendom owes to the several religious bodies. The series includes the Jews, Catholics, Lutherans, Presbyterians, Baptists, Methodists and the Disciples of Christ. Mr. Moore is making no effort to make these sermons critical, but is seeking to deliver a tolerant and appreciative message. The Christian Endeavor Society of this church has recently been holding union services with the Presbyterian Society, and the pastor has accepted an invitation to preach at the Presbyterian vesper service. Mr. Moore has recently been busy preparing and delivering extra addresses, among which is the annual address to the Oddfellows, besides appearing on the district convention program at Carrollton, and being assigned a place on the program of the District Sunday-school Association meeting to be held at Jacksonville. It is reported that Mr. Moore has been recently honored with the presidency of the Greene County Ministerial Association, which is an interdenominational fellowship, including every minister in the county and several adjoining counties. This pastor believes in Christian Union, and in the practice of it whenever and wherever it is possible to do so.

Chicago

At the mid-week service of Memorial Church, June 21, Dr. Errett Gates was the chief speaker. Dr. Gates spoke on "A Winter in Germany."

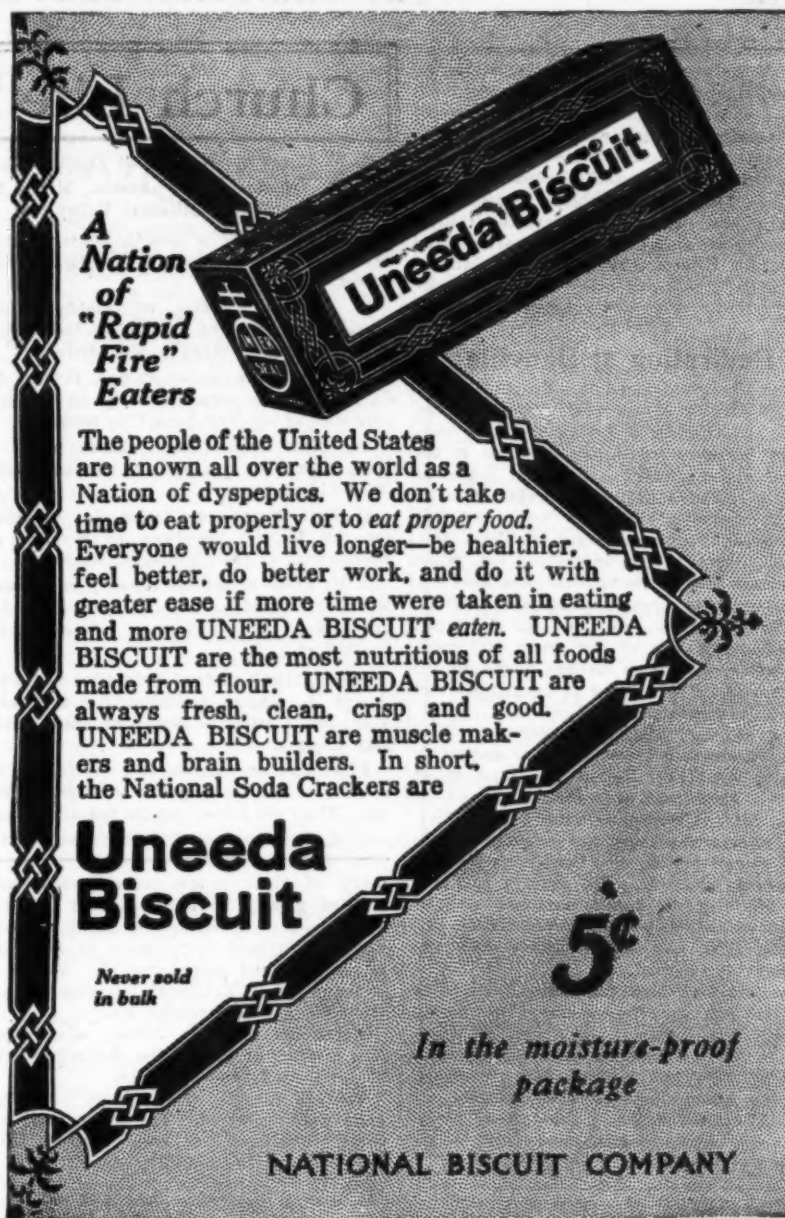
It is understood that on July 1 a Presbyterian Church will be established at Wilmette. Jas. M. Wilson, D. D., of Seattle, Wash., has been called from that city with a pastorate of 700 to open up the work on the north shore. In a community of 15,000 people on this north shore there are no Baptist, Presbyterian or Disciple churches.

The thirteenth quadrennial general conference of the Free Methodist Church of North America is in session at the Chicago Evangelistic Institute at Washington Boulevard and Wood Street. Two hundred delegates are present, including five bishops. There are about 1,000 ministers in the church. They minister to some 34,000 members.

Will F. Shaw, of Sheffield Ave. preached for the Maywood Church, Sunday evening, June 18, G. L. Tynor, being out of the city. Mr. Shaw's pulpit was supplied by Boy's Secretary Storey of the Ravenswood Y. M. C. A. The Sheffield Ave Church raised the necessary funds to send their pastor to the Portland Convention, but Mr. Shaw feels he is needed here just now, and therefore will not avail himself of the liberal offer of his congregation.

Dr. Frank W. Gunsaulus, lecturer and preacher, now brings his message to the public through the medium of the press. A feature of the Chicago Record-Herald is the weekly editorial by Dr. Gunsaulus, in which he gives an interpretation of life. His first editorial appearing June 11 was entitled the "Over-flowing Cup." As June comes to us, overflowing with bud and beauty and fragrance, so the lives of men should flow over with charity and mercy. In the editorial of July 8, Dr. Gunsaulus interprets for us the religion of irrigation. The soil—dusty and non-productive—must be rebound to the heights that furnish the life giving water. We are urged to "get a water right" and enrich the sordid life of humanity by the real water of life.

In a recent issue of The Michigan Christian Advocate, the following article relating to the city of Chicago, furnishes food for thought to all interested in the extension of the kingdom in this city. "Chicago has be-



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come one of the leading Roman Catholic cities of the world ranking with Rome, Paris, Vienna, Dublin and Muenich as a stronghold of that church. No other city of the world ever rose from a single parish with 100 communicants to an archdiocese of 1,000,000 souls in 75 years, with 188 Catholic churches, 143 parochial schools in which are 81,080 pupils. The city has German, Italian, French, Spanish, Persian, Negro, Syrian, Hungarian, Belgian, Croatian, Swiss, Lithuanian and Catholics of many other nationalities." **VAUGHAN DABNEY.**

Dedication at Danville

Over nine years ago the Fourth Church in this city was organized. Nearly seven years ago it built a tabernacle as a temporary place of worship. June 18, it occupied and dedicated a fine new house of worship. The structure is built of dark brick, substantial in every way, and has a total auditorium capacity of about 500. The basement is yet unfinished, but, when completed, the building will contain ten class rooms, two robing rooms and a study. Dr. I. N. McCash, who was the dedicatory, pronounces it one of the finest and most substantial structures he has found in all his travels. The interior is beautifully and tastefully decorated.

Thus far the building has cost about \$10,000. It was found, on the eve of dedication that it would be desirable to raise about \$6,000. To all who knew the church and the community, it seemed an utter impossibility. The afternoon service was selected as the time to call for money. Conditions were by no means favorable. The country had been scorched with a drought for two months. Many working men were occupied only part of the time, and the audiences were not as large as expected.

But we had been fortunate in securing Dr. McCash for the occasion; he proved himself the champion dedicatory. Without the use of any doubtful methods, appealing ever to high and noble motives, tactfully keeping his audience in a fine mood, he actually raised \$6,300. The largest pledge was only \$625, that made by the ladies' society of the church.

Here in Danville this dedication is looked upon as the finest thing of the kind that has occurred in these parts. On all sides people are saying they never saw such liberal giving.

The ministers of our other churches, W. E. Adams, J. S. Hyde and S. S. Jones, with

Church Life

G. W. Burch has resigned at Fairfield, Ia. B. H. Whiston leaves Austin, Minn., to accept the pulpit in Missouri Valley, Ia.

Alba, Mo., built a church house in one day by the coöperation of seventy-five volunteer workmen.

P. J. Pond, pastor at Audobon, Ia., preached on a recent Sunday on the theme, "Does it Matter What a Man Believes?"

L. N. D. Wells, pastor at East Orange, N. J., has recently been appointed on the lecture staff of the New York City schools.

The New London, Mo., church house is being torn down and the erection of a \$12,000 building begun.

H. C. Littleton, of Clarion, Ia., preached for the Modern Woodmen of America at Shenandoah at their memorial service.

C. M. Keene closed his ministry at Owosso, Mich., last Sunday. He had been there five years, and the church was beloved in his leadership.

The Seattle Ministers' Federation re-elected Joseph L. Garvin president for the third year. Mr. Garvin is pastor of First Christian Church.

First Church, Sacramento, Calif., has let a contract for building a new \$32,000 building. Their old house was burned a year ago.

C. F. Sanderson is being welcomed to the

many of their people were present and assisted greatly in the duties of the day. The minister of the nearby M. E. Church, Ray O. Wayland, with many of his flock, was present and contributed \$5. A band of ladies in the M. E. Church also gave \$10 and other members contributed freely.

Evangelist C. R. L. Vawter, who is now in a meeting at Catlin, also favored us with his presence in the afternoon.

We are happy. Our prayers have been more than answered. The burden has been lifted. The way has been lighted. Great praise is due the building committee, F. S. Hall, Dr. Winslow, Dr. Redmond, Guy Neff and Wilbur Long.

But the church and community are full of the praises of Secretary McCash as the masterful dedicatory who deserves great credit for the successful occasion.

H. D. WILLIAMS.

pastorate of Dean Ave. Church, Spokane, Wash., succeeding Bruce Brown, now at Fullerton, Calif.

Wm. H. Erskine writes from Akita, Japan, that he has just closed a four day's meeting at Tsumoka with six baptisms and many earnest inquirers.

Under the leadership of C. W. Van Dolah a second church is being organized in Hutchinson, Kan., and it is expected a new building will be erected before the close of the summer.

Five almost totally delayed the church building at Fredonia, Kan., June 20. This was the newest and prettiest church house in the town. It was built there years ago, \$3,000 insurance was carried.

The new church house at Brodshaw, Nebr., was dedicated June 18, by Chancellor Oeschger of Cotner University. The pastor is Edward H. Longman who has been there five years. The new house has good rooms for Sunday-school classes and is an up-to-date work-shop. Twelve hundred dollars was raised in dedication, putting the organization out of debt.

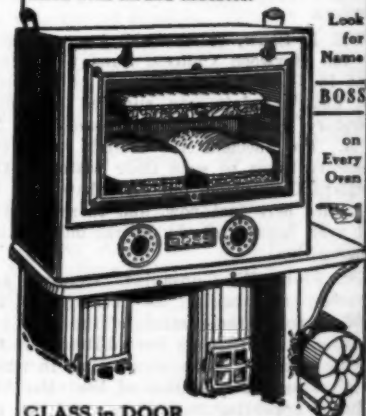
Marion, Ind., Church, of which J. P. Myers is pastor, is experiencing a great and steady growth. Since the middle of February not a Sunday has passed by without additions to the church. Since October a total of 240 persons have been added. One source of strength to the pastor is the fact that so many of the members of the church are active in teaching others the way of life. Mr. Myers recently preached the memorial sermon to the G. A. R. at Marion and also at La Fontaine, Ind. The new building recently dedicated, has proved a great asset in building up the church.

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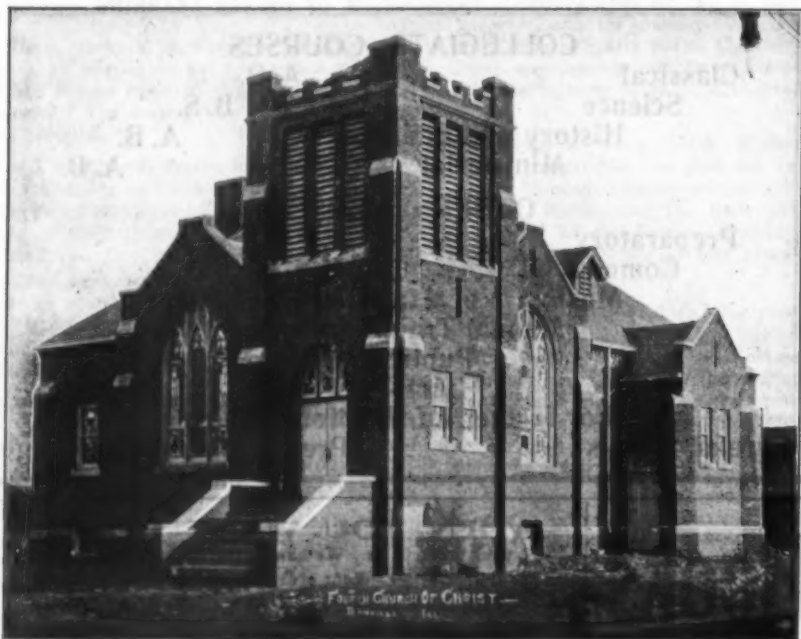
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A. L. Ward, lately of Boulder, Col., has entered auspiciously upon his work with Central Church, Pueblo. He preached his first sermon on June 18. The congregations esteem him highly.

George Taubman called the attention of the Linwood Boulevard Church, Kansas City, to the fact that the people of that city spent last year \$2,250,000 on theaters alone and asked them to compare that with the amount invested in religious work.

C. A. Shornton, of Verdon, S. D., will preach for the new congregation just organized by Claire L. Waite at Doland, S. D. Forty-five persons entered into the fellowship of the young congregation during Mr. Waite's meeting.

V. M. Ellston lives at Lewis and preaches for the church at Griswold, Ia. His parishioners presented him with an automobile recently as a token of their appreciation and a suggestion that they would like to see his face often between Sundays. His ministry at Griswold is flourishing.

The funeral service over the body of Mrs. Carrie Nation were conducted by W. S. Lowe, of Central Church, Kansas City, Kan. Mr. Lowe characterized the noted enemy of the saloon as a woman of conviction, a woman of independence and a woman of remarkable courage.

Peter Ainslie preached the sermon at the dedication of a new house of worship at Mountain, Harford County, Md., recently. Thomas Wood is the minister of the church and has been instrumental in leading the congregation into the new building enterprise. The Baltimore churches are interested in this growing work.

Hillside Church, Indianapolis, is "booming" steadily. The pastor, Chas. M. Fillmore, reports a greatly increased Sunday-school numbering now near to 400 constantly. Mr. Fillmore's large class of men is a joy to him, he says: "They are studying Dr. Willett's Moral Leaders of Israel with keen delight." The new building project is progressing.

An exchange reports that the initial program of the state convention of Arkansas was addressed by "Hon. C. C. Smith" of Cincinnati, representative of the Christian Woman's Board of Missions and "who also superintends the education of colored people in the south." This is saying a good deal for Brother Smith but not a bit too much!

S. Boyd White resigned at Moberly, Mo., but the congregation would not listen to it. His salary was increased and many other persuasive things done, and he will remain. A great work with substantial achievements is credited to his ministry there. The entire community took a part in urging him not to go.

E. F. Daugherty is not a country pastor, for he resides in the city of Vincennes, Ind., but he is doing actual work on the country church problem. He spends Sunday afternoons and many week nights with the churches of the country, studying their needs, uplifting their ideals and drawing them together with the town and city churches into a county association. This is arduous but rewarding work.

Evangelist Geo. L. Snively, of Lewistown, Ill. has assisted churches in raising over \$100,000 at dedications during the first half of the present year and is now engaged to assist J. M. Vawter at Sullivan, Ind., July 9; W. P. McCormick, Norwalk, O., July 16; F. M. Nifong, Fredericktown, Mo., August 20; R. P. Meeks, Corinth, Miss., August 27; and A. F. Hanes, Elkins, W. Va., October 8. He hopes to help thus consecrate a quarter of million dollars during 1911. Al-

most invariably these dedications are followed by brief meetings greatly increasing the membership and otherwise strengthening the churches.

Notes From the Foreign Society

Our Cuban Sunday-school at Matanzas sends a Children's Day offering of over \$25. Melvin Menges is the missionary. He writes that they have held their first services in the new mission building. This new structure will comprise both church and a dwelling for the missionary and his family. Brother Vennum of Champaign, Ill., generously made this building possible.

During F. M. Rains' recent visit in Nankin, China, he baptized four, two men and two women, in the church with which A. E. Cory works.

The missionaries of Damoh, India, write that on May 21 the thermometer stood at 113 degrees indoors and 198 in the sun. P. A. Sherman writes that in spite of the heat all are well, although pretty well fagged out.

Chas. P. Hedges of Bolenge has gone to Lotumbe, Africa, to construct a home for Mr. and Mrs. Herbert Smith. These workers have been living many months in a mud house. Lotumbe is one of the most distant churches and is reached only after a long river trip. We should have a medical missionary for this needy field at once.

The colored Christian church of Carlisle, Ky., will take up the support of their own native evangelist in Africa next year. I. H. Moon is the pastor.

Dr. L. F. Jaggard and wife of Longa, Africa, have just returned on their first furlough. He will be located at Des Moines, Ia. He reports fine progress in the African work. Ray Eldred is also located at Longa, and has full charge of the work in Dr. Jaggard's absence.

The following missionaries will speak on the Foreign program at the Portland Convention: Dr. A. I. Shelton, Tibet; M. B. Madden and wife, Japan; W. H. Erskine and wife, Japan; Miss Nellie Clark, China; H. H. Guy, Japan. Mr. and Mrs. Rains will also be present and speak concerning the work on the fields where they have recently visited.

STEPHEN J. COREY, Secretary.
Cincinnati, O.

Milwaukee 1912

The Disciples of Wisconsin and all the regions round about are hoping and praying and working that the National Convention of 1912 may come to Milwaukee. The two churches, with their splendid ministers, the Ministerial Association, the Citizen's Business League, and the Mayor of Milwaukee, also the Wisconsin Christian Missionary Association in convention assembled, have given urgent invitation. J. Fred Jones, of Illinois, says: "I am cordially in favor of Milwaukee for the convention."

Milwaukee is a most beautiful city, on Lake Michigan, and is the eleventh city in size in the United States. She is a great convention city, being easy of access from every direction, and possessing every facility for taking care of a great convention. The auditorium is one of the greatest in all respects in America.

This convention can and will if brought here, be used mightily in the extension of the kingdom in this part of the country. We have been negligent of this great and ripe field too long. Let us atone. Here is a splendid opportunity. With wide open arms and with hearts believing we invite the hosts to assemble in Milwaukee in 1912.

FRANK L. VAN VOORHIS,
Superintendent of Missions and Cor. Sec'y.

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CALENDAR:—Thirty-Ninth Year will open Sept. 19, 1911; Second Term, Dec. 12, 1911; Third Term, March 5, 1912; Fourth Term, May 28, 1912. Mid-Spring Term, Apr. 2, 1912; Mid-Summer Term, June 25, 1912.

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